

The Catholic Educational Review

FEBRUARY, 1912

LETTER OF HIS HOLINESS POPE PIUS X TO CARDINAL GIBBONS

Dilecto Filio Nostro Jacobo Tit. Sanctae Mariae Trans
Tiberim, S. R. E. Presb. Card. Gibbons, Archiepis-
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PIUS PP. X.

DILECTE FILI NOSTER, SALUTEM ET APOSTOLICAM
BENEDICTIONEM

*Plane nec praeter opinionem nec praeter spem ac-
ciderunt majora in dies incrementa istius Catholicae
studiorum Universitatis, quae Washingtoniae, in urbe
Foederatarum Americae Civitatum principe, Catholi-
corum excitata stipe, et ab Apostolica Sede omni aucta
jure legitimo, ibidem doctrinae in omni scientiarum divin-
arum et humanarum genere magna parens assidet. Per-
specta enim fide et munificentia Catholicorum ex America
nulla Nobis inerat dubitatio quin, iisdem adnitentibus,
illud recens conditum Christianae sapientiae domicilium
brevis eam assequeretur nominis gloriam ut inter clariora
gentis istius gymnasia haberi posset. Pergratae tamen
litterae fuerunt quas nuper Nobis misisti hujus rei nun-
tias, non solum quia jucundius fuit ex te ipso rem cog-*

noscere, sed etiam quia id confirmasti quo nihil optabilius Nobis erat; id est in illa alma studiorum sede elegantiam doctrinae optime conjungi cum fidei integritate, ita ut ad bonas artes non minus quam ad religionem adolescentes et clerici et laici informantur. Est igitur cur ex animo gratulemur, tibi quidem in primis, Dilecte Fili Noster, cujus sollertiae providentiaeque hanc ducimus tribuendam laetabilem rerum conditionem, tum etiam ceteris Foederatarum Americae Civitatum Episcopis, qui tibi in Lyceo moderando egregiam navant operam, tum denique ejusdem Rectori ac Doctoribus Collegiatis quorum doctrina ac diligentia tam praeclaros efferunt fructus.

At vero quominus Washingtoniensis Academia prosperis omni ex parte rebus utatur officiant adhuc atque obstant, ut ipse fateris, rei familiaris angustiae. Hinc necessitas adeundi piam fidelium liberalitatem; quam cum experti jam sitis, per alios decem annos advocare iterum cogitatis in saluberrimi operis subsidium. Collaudamus, ut alias jam fecimus, providentem voluntatem vestram, eamque frugiferam Instituto futuram portendit prompta ac facilis ad largiendum Catholicorum ex America indoles: quin etiam confidimus vel eos ipsos quorum largitatem tenuitas contrahit, symbolam tamen suam ultro collaturos; eo vel magis quod ex hoc Lyceo tanta Christianae humanitatis emolumenta sperare licet, quanta Catholicorum consueverunt afferre scholae, quibus lex est mentem doctrinae studiis excolere, animos virtute conformare.

Occasione utimur ut idem vos hortemur quod jam decessor Noster f. r. Leo XIII qui, die XIII Junii MCMI ad te rescribens, Americae Septentrionalis Episcopis suadebat ut e suis quisque delectos aliquos clericos, quorum

ingenii vis discendique ardor plus quiddam facerent spei, Washingtonianae Academiae instituendos traderent. Nos autem pro certo habemus, Dilecte Fili Noster, Episcopos eosdem studiose Nobis obsecuturos in re quacum singularum dioecesium exploratissima utilitas est conjuncta. Idem enim clerici sacerdotio initiati et ad sua reversi quodcumque libeat Episcopis sacerdotale munus illis conferre, ea perficient diligentia quam excellentiorem in ipsis praestabunt doctrinae opes quas uberiores Washingtoniae acquisierint.

Suam quoque laudem hic a Nobis habeant Religiosarum Familiarum Moderatores, qui suorum Collegia tironum circum Washingtoniensem Universitatem consederunt, quasi quamdam filiorum coronam qui almam Matrem complectuntur. Hujus enim propinquitatis ea sunt commoda quod ex una parte Collegiorum conspectus Academiam egregie exornat eidemque opinionem auget; ex altera religiosiis alumnis, qui domi studia doctrinarum colunt, Academia et praestantiorum magistrorum copiam praebet et cultum exquisitiorem si qui Athenaeum celebrare velint. Quae probe considerentes Nos, quibus maximae est curae ut qui in sortem Domini vocati sunt sanctitatis et doctrinae cultu evadant operarii inconfusibiles, recte tractantes verbum veritatis, Collegia ejusmodi singulari benevolentia complectimur, ceterosque Religiosos Antistites hortamur ut idipsum, omni nempe remoto regularis disciplinae detrimento, efficiendum curent.

Illud quoque jucundum fuit abs te accipere Episcopos Universitatis moderatores rationem, provido consilio, iniisse qua, incolumi sane religiosa disciplina, vel ipsis Religiosis Foeminis faciliora redderent altioris doctrinae

beneficia quibus utilius versentur in puellis instituendis.

Quae hucusque scribendo persequuti sumus in aperto ponunt Nos laudatae Catholicae Academiae incrementis summa quadam voluntate studere. Plane enim intelligimus quantum ad Catholicam doctrinam vulgandam defendendam, ad provehendam gentium humanitatem possit Catholica studiorum universitas quae quidem celebritate atque auctoritate floreat. Tueri igitur ipsam et provehere idem prorsus esse videmus ac perutilem dare operam cum religioni tum civitati.

AuspeX divinatorum munerum Nostraeque testis benevolentiae Apostolica sit Benedictio quam tibi, Dilecte Fili Noster, Rectori, Doctoribus, alumnis Washingtonianae Universitatis amantissime in Domino impertimus.

Datum Romae apud S. Petrum in praeludio diei sacrae Infanti Deo a tribus Sapientibus adorato, anno MCMXII. Pontificatus Nostri non.

PIUS PP. X.

[TRANSLATION]

To Our Beloved Son, James Gibbons, Cardinal Priest of the Holy Roman Church of the Title of Santa Maria in Trastevere, Archbishop of Baltimore, Chancellor of the Catholic University of America.

PIUS X POPE

Beloved Son, Health and Apostolic Benediction:

By no means surprising or unexpected is the steady and vigorous growth of the Catholic University which, located at Washington, the capital city of the American

Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. Knowing, as We do, the faith and generosity of the Catholics of America, We had not the slightest doubt but that through their efforts this newly established home of Christian wisdom would quickly win for itself an honorable name and a place among the foremost institutions in your country. None the less gratifying, however, was the information on this subject which you lately sent Us by letter, not only because it was highly pleasing to have the statement from you personally, but also because you gave Us assurance in regard to a matter We have so deeply at heart, to-wit, that in this noble seat of learning the finest culture is thoroughly united with purity of faith, in such wise that the students, both clerical and lay, are trained in the truths and practice of religion and in the various branches of science as well. We have, therefore, good reason to congratulate, first of all, you, Beloved Son, to whose solicitous and provident care We ascribe the prosperous condition of the University, then also the other Bishops of the United States who so ably assist you in the administration of the University, and finally the Rector and the Professors whose teaching and devotion to their work have produced such splendid results.

But, as you yourself acknowledge, the University is still hampered and its full development retarded through lack of resources. Hence the necessity of appealing to the loyal generosity of the faithful, of which you have already received striking proof and which you would again call to the aid of this highly useful institution during a further period of ten years. We praise, as on a former occasion We praised, your foresighted design whose success and beneficial result for the University is

guaranteed by the prompt responsive liberality of your American Catholics; nay, We are confident that even those whose readiness to give is limited by the slenderness of their means, will nevertheless gladly contribute their share—the more so because from the University as the source may rightly be expected all those advantages for Christian education which flow out through our Catholic schools to enrich the intelligence with knowledge and to strengthen the heart in the practice of virtue.

We take this occasion to renew the exhortation given by Our Predecessor of happy memory Leo XIII, who, in writing to you on June 12, 1901, urged the Bishops of North America to send to the University from each diocese some specially chosen clerical students whose ability and eagerness for learning would give more than ordinary promise of success in their studies. We are quite certain, Beloved Son, that the Bishops will readily comply with Our express wish in this matter from which each diocese will derive beyond doubt the greatest benefit. For these clerics elevated to the priesthood and returning to their respective dioceses will, in any position which the Bishops may assign them, discharge their duties with an earnestness all the greater because of the deeper and wider knowledge they will have acquired at Washington.

In this connection also We bestow deserved praise upon the superiors of the Religious Orders whose houses of study are established at the University, forming as it were a circle of devoted children around their cherished mother. This grouping indeed is of mutual advantage: the Colleges add to the adornment of the University and enhance its prestige, while on its part the University affords the religious who, along with their own studies, may follow its courses, opportunity to profit by the teaching of the ablest professors and attain more thorough

knowledge. Carefully considering these relations and concerned above all that those who are called to the service of the Lord should by growth in holiness and knowledge become *workmen that need not to be ashamed, rightly handling the word of truth*, We regard these Colleges with special favor and We exhort the Superiors of other religious orders, while preserving intact their regular discipline, to establish similar institutes.

It was furthermore a pleasure to learn from you that the Bishops who are directors of the University had, with prudent foresight, devised a plan whereby the teaching Sisters also, without in any way slackening the observance of their religious rules, might more easily enjoy the advantages of university study and thus attain greater efficiency in their work of educating girls.

What We have thus far set forth makes it plain that We are fully determined on developing the Catholic University. For We clearly understand how much a Catholic university of high repute and influence can do towards spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth, is, in Our judgment, equivalent to rendering the most valuable service to religion and to country alike.

As an omen of God's favor and a token of Our own good-will accept the Apostolic Benediction which We most lovingly in the Lord bestow upon you, Beloved Son, as also upon the Rector, the professors and the students of the Catholic University.

Given at St. Peters, Rome, the eve of the Epiphany; 1912, the ninth year of Our Pontificate.

PIUS X. POPE.

THE HOLY FATHER'S LETTER

To the Sovereign Pontiff, Pius X, is due and is hereby expressed grateful acknowledgment for the Letter which he has been pleased to send to the Cardinal Chancellor and through him to the Episcopate, the clergy and the Catholic people of this country, in behalf of the University. And since the interests of Catholic education in the United States are so closely bound up with the University's welfare, we have no hesitation in voicing here the heartfelt thanks which all our teachers owe the Holy Father for this manifestation of his sovereign good-will.

Terse and straightforward, the words of the Pope need no comment to bring out their meaning. Everyone who reads them carefully will at once realize that they are the highest endorsement that could be given the University and the strongest guarantee of its success. They show as clearly as words can show that the Holy Father, in the midst of innumerable cares, fully realizes the necessity of building up an institution which shall serve as a bulwark of the Catholic Faith in this country. As he recognizes the splendid opportunities that lie before the Church in America and at the same time the serious problems that confront it, he also points out, with the foresight and earnestness of Chief Pastor, the most effectual means of profiting by the opportunities before they pass away and of solving the problems before they take on the shape of graver difficulties. And since he is plainly aware of the paramount importance of education in developing the life of the nation, he consequently insists that the University, as a center of Catholic education, shall be made worthy and capable of exerting an influence which is as vital to the public weal as it is essential to the growth of religion.

The whole tenor of the Letter, moreover, defines quite clearly the position of the University as a creation of the Holy See. For while the Pope in express terms com-

mends the efforts and generosity of all who have come to its support or devoted themselves to the administration of its affairs, he further brings to view the fact that it is a pontifical university. And this means not only that it owes its original foundation to papal enactment and exercises its academic rights in virtue of papal grants, but also that it is and will continue to be, in a very special manner, an institution in whose progress and success the Pope takes an immediate interest. As declared in its Constitution, he is its supreme head, and Pius X now makes it plain that this headship has a practical significance. *Incrementis summa quadam voluntate studere* implies much more than a general desire to see the University prosper or a mild complacency in what may be done to further its growth. These words state openly that the Pope himself is bent on making that growth vigorous, and therefore by implication, that all who do their share towards this result are giving him their co-operation in practical form.

This expression of the Holy Father's resolve will surely elicit thankful appreciation. It amply recompenses the friends of the University for their endeavors and, in particular, for their loyal support during the unpromising time of adverse circumstances. But it is also for them an encouragement of the most welcome sort to know that they are striving in accordance with the purpose of the Holy Father and carrying the work forward under his leadership. No better assurance could be given them that they are moving in the right direction, and no plainer evidence that in strengthening the University, they are adding to the strength of Catholicism itself.

Significant also is the emphasis which the Pope lays on the University as a center of unification. There are indeed many forces at work in the cause of religion and of Catholic education, and in spite of drawbacks and difficulties of every kind, a splendid system of schools has

been organized and these are naturally bound together by one common purpose and are animated by the same spirit of devotion to the Catholic Faith. For this very reason, it is needful to consolidate their efforts and to secure for them a still greater measure of success by planning their work harmoniously and by training the workers in the spirit and in the means of earnest cooperation.

This is the more necessary because of various external influences that tend, or even openly seek, to thwart our endeavors and to divert our schools from their original purpose. If we cannot consent to have our children educated in schools which eliminate morality and religion, we surely cannot afford to admit into our own schools any element that would in the least interfere with their frankly Catholic character. In other words, it would avail us little to boast of the number of our pupils and the zeal of our teachers, if at the same time we allowed untoward influences to permeate and dominate the teaching. And it would surely be no great consolation to our Catholic people to know, after all their generous sacrifice, that they were bearing the burden of a Catholic system of schools, yet reaping no specific advantage.

It will not be denied that in the field of general education considerable progress has been made not only in raising the efficiency of each school, but also in articulating the entire system of schools, with the result that an intelligent cooperation is secured all along the line. But the chief agency in bringing this about is the university, which determines the ideals of education, elaborates its methods and provides the teachers with the training they need. In this way, the university, whether under private management or under the control of the State, is sending its influence throughout the whole system; and it is therefore not surprising that the views of life, the principles of action, the social aims and aspirations which are developed in the university should find their practical ap-

plication in college and school. This is "affiliation" in the most significant sense of the word, for it makes the child in the grades no less than the graduate student a product of the university in what is most essential for mental and moral formation.

Paralel, but with quite different ends in view, is the normal relation between the Catholic University and all our Catholic schools. It was never intended that the University should be detached from the other elements of our educational system, or that it should passively and patiently await the gradual improvement of the preparatory schools as the condition of its own development. On the contrary, as Leo XIII repeatedly declared and as Pius X now reiterates in the plainest possible terms, the University is to be the center and source of vitality for all our institutions. Whatever they need becomes at once its need, and whatever it can accomplish towards the betterment of educational work must forthwith turn to their advantage. If the number of its instructors increases, this is not alone for the students within its halls; if additions are made to its buildings and equipment, these are not simply to carry on its own work of instruction. Each new feature of its growth and each expansion of its activity is a benefit in which all our teachers and through them all our people and their children have a right to share. As a consequence, whatever may come to the University in the shape of endowment, whether large in amount or small, is really given to all our schools and to every one who is interested in their progress. Each parish and each home, however distant it may seem, is none the less benefited by the growth of the University and therefore indebted to those who assist the University to widen its sphere of usefulness.

The Holy Father has carefully brought out the several phases of activity by which the University renders manifold service to Church and country, and the agencies

through which it meets the most urgent needs. He rejoices in particular at knowing that the students, while pursuing the courses which equip them intellectually for their various careers, are also instructed in their faith and in the duties which it imposes. This union of culture with religious and moral training is education in the truest sense; it is the main purpose for which the University exists and the essential aim of all our Catholic schools. As the pupil passes on from parochial school through high school and college to the University, he finds new departments of knowledge, new subjects of study prepared for him by the constant advance of science. But at each step forward he also finds one and the same Catholic belief, now presented in simpler statements and again in formulas more technical and exact, yet always proclaiming the changeless truth and the abiding law of Christian life.

It has often been pointed out, and surely with regret, that many of the non-Catholic higher institutions of learning surround the student with an atmosphere in which faith can hardly survive. So far as this is the case, it would obviously be dangerous for a Catholic student to enter such an institution. But it will profit us little to criticize and warn unless we provide the remedy. If it is a misfortune that those who have been educated under Catholic auspices in our elementary schools should seek their later education in non-Catholic colleges, the logical course is to build up our own University so completely that it will not only equal, but in every respect surpass those other institutions. In no other way can we reap the full benefit from our preparatory schools or do full justice to the unselfish teachers by whom those schools are conducted.

Those who most keenly realize the difficulties of the situation, and its opportunities as well, are the clergy who have done and are doing so much for the mainte-

nance and improvement of our schools. They were the pioneers in this field and it was primarily through the success of their labors that the University became a possibility and a necessity. Quite naturally, therefore, the earliest efforts of the University were devoted to providing advanced courses in the ecclesiastical sciences, while instruction in the other departments subsequently established is also of great utility to clerical students. Noting these advantages of university training, the Holy Father expresses his desire to see them enjoyed by a large and representative body of ecclesiastics who will afterwards be a credit to the University by their efficiency in the work of the priesthood.

From his earnest exhortation on this point, excellent results will follow; and among them assuredly not the least will be a clearer perception of the scope, the spirit and the needs of the University, together with an understanding, obtained by personal experience, of what it is striving to do for Catholic education. The ecclesiastic of course has in each department of theological science a field sufficiently large to occupy his time and call out his best endeavors. He understands also that what he learns is not merely for his own profit, but for the instruction of those who will be confided to his care. He is by vocation a teacher, and while he is concerned to know thoroughly the doctrine that he has to impart, it is equally necessary that he should know how to impart it in the most effectual way. The very fact that what he studies is the "sacred science," far from lessening the need of correct method and form, makes that need more imperative. And if so much stress is laid on the preparation of those who are to teach the ordinary school subjects, as much at least may be expected of those who are engaged in "rightly handling the word of truth."

This applies especially to the members of the Religious Orders, whom the Pope so warmly commends for estab-

lishing their houses of study at the University. Whether their calling be to preach the doctrine of religion to the people or to give Catholic youth a collegiate training, they have a deep and practical interest in the whole educational movement. They have shown plainly that they understand the importance of cooperation in order to carry on that movement and ensure its success. And they have further given proof of their confidence in the University and of their sympathy with its aims, by locating on its borders and sending their students to its courses.

Some of these communities bring with them traditions of learning that date back to the medieval time and thus establish, as it were, a continuity between the University and the great *Studia* which sprang up and flourished in the golden age of Catholic education. Others again have been founded in response to the varying needs of more recent times and with a special view to conditions in our country. That all, the older as well as the younger, should find themselves at home on the grounds of the University, shows how well the spirit and the substantial elements of Catholic education have endured through centuries, and how vigorous is the religion which can maintain itself amid environments that differ so widely. No better illustration could be given of the vitality of the Church and of her power of adjustment to successive phases of human progress.

In the latest accessions to the group of religious communities that surrounds the University, the Holy Father recognizes with evident pleasure the Sisterhoods whose members are consecrated to the work and the duties of the school. Their presence here and their eagerness to profit by university instruction may truly be regarded as one of the most promising features of the actual situation. As they represent that portion of the field in which the educative process makes the greatest demands on the teacher and affords the fullest opportunities for develop-

ing the pupil aright, it will readily be seen how much depends on their proper formation. Through them the influence of the University is extended to the foundations of our school system and consequently to every Catholic home. What is done for these teachers is a service which the University gladly performs in behalf of the children, their parents and their pastors. It is in some way a return for the generosity of our people in supporting the University. And it certainly is a form of cooperation towards the attainment of the worthiest ends.

The Sisters College had its origin in the desire of the religious themselves to pursue their studies at the University, where a more congenial atmosphere surrounds them than they could find elsewhere and where their occupations as students are naturally combined with their duties as religious. Along with instruction in the academic subjects which they are to teach in their schools, they are trained in the science and art of education with Catholic principles for their guidance. They are enabled to see more clearly what the Church has done for education and what they are expected to do in order to realize their own ideals, to follow the directions of the Holy See and to make each of their schools an element of strength in our educational system.

The University, on its part, could not undertake anything more thoroughly in keeping with its purpose, nor could it assemble a body of students more intensely devoted to the furtherance of its aims. It has, therefore, welcomed the Sisters, and as far as possible has supplied them with the needed facilities. But these facilities should speedily be enlarged if the University is to avail itself of this opportunity of accomplishing a great good, and if it is to correspond adequately with the zeal which the communities have manifested. The Sisters College should be so planned and constructed as to provide ample accommodation in the way of residence and full equip-

ment in all the requisites of serious study. It should be, in a word, a home in which every religious will feel that she is welcome and a source of knowledge which will be open and helpful to our Sisters in every part of the country.

Now that the Holy Father has shown himself so favorable to the project, its success is assured. With his blessing and approval, the Sisters College appears in a new light. It is not only a cherished hope of our teachers and an important addition to the University's organization; it is, moreover, an institution in whose development the Pope is interested. He is pleased to encourage it from the very outset and he will surely be gratified at its progress. And if for every word in his Letter, the Catholic people of the United States owe him their heartfelt thanks, his recommendation of the Sisters College must in particular meet with a grateful response.

Thus, in concise, but explicit language, the Holy Father has set forth the needs and the possibilities of the Catholic University as a whole and of its most vital elements in detail. Thereby he has indicated plainly the line of duty that clergy and laity are to follow. Recalling with well deserved praise the liberality of our Catholic people, he again centers upon the University their loyal efforts and their generous support; he appeals to all to unite their endeavors in building up the University on a scale commensurate with its importance for the Church and for the welfare of America.

Throughout his Letter, indeed, the Pope has in view those larger services which are expected from the University as an influence for good in our civil as well as in our religious life. To all our citizens the Church has a message of truth and an admonition in behalf of righteousness which she speaks out of her age-long experience. But her voice, to be heard, must appeal to those interests which are of prime importance to the na-

tion. Among these, unquestionably, education holds a high place, if not the highest. It is consequently through her educational agencies that she can most effectually reach those who are not of her fold. They, too, must be led to see that the prosperity and the security of our country depend upon its fidelity to those moral principles which are inculcated in our Catholic schools. And they must further be helped to realize that the best citizenship is that which is based upon religion with definite teaching and practical observance. However attractive other ideals may be and however promising of individual advantage, it is none the less certain that the safety of the commonwealth is bound up with the cause of religion and hence of religious education.

The Pope's solicitude for the growth of the University reveals at the same time his earnest desire for the progress of this country in all those things that make for integrity and for the cultivation of virtue in private and in public life. Wherever the tendency appears to overlook these things or to exclude them from education, the necessity of agencies like the Church and the Catholic school becomes more evident. Hence the importance which the Holy Father attaches to the development of the University; hence also the significance of his words: *tueri igitur ipsam et provehere idem prorsus esse videmus ac perutilem dare operam cum religioni tum civitati*—"to protect it, therefore, and to quicken its growth is, in our judgment, equivalent to rendering the most valuable service to religion and to country alike."

EDWARD A. PACE.

EDUCATION OF THE LAITY IN THE MIDDLE AGES

Chapter III

REVIVAL UNDER CHARLEMAGNE AND ALCUIN

Alcuin held the office of scholasticus in the Cathedral school of York when he was invited by Charlemagne to assume charge of the Palace School. His fame as the great schoolmaster of Britain to whom numerous scholars from the Continent resorted for instruction and formation, had undoubtedly reached the imperial court before Charlemagne met him in Italy, about the year 780. Two years later the negotiations were completed for his transfer to the Continent, and his installation as "Master of the Palace School."

The Court then resided at Aachen, and when Alcuin arrived with his three companions and assistants, he found an eager group of pupils awaiting him. The king and queen, their two sons and three daughters, the king's sister, Gisela, the courtiers and scions of noble families then connected with the Court, came anxiously under his tutelage. Alcuin with the aid of his assistants, succeeding not only in meeting the requirements of this heterogeneous class of pupils, but, furthermore, inflamed them with a real love for learning, and an enthusiasm for extending its delights to others. The School of the Palace steadily increased in the number of its pupils, and attained a worthy fame throughout Europe. Those seriously in search of knowledge, along with those ambitious for positions in the royal service, endeavored to enter its classes, and, in consequence, many of the most learned and distinguished men of the time were educated there. Among the students are recorded the names of Einhard,

the biographer of Charlemagne,⁴¹ a layman who received his earlier education in the monastery of Fulda; Riculf, who became archbishop of Mainz; Arno, the archbishop of Salzburg; and Theodulf, bishop of Orleans.

The king had found in Alcuin a rare counselor as well as instructor, and because of his devotion to learning and his confidence in Alcuin, ardently embraced a plan for the restoration of schools throughout the realm. With the Palace School as head of the system, he sought to revivify all educational institutions down to the elementary or parish schools. For this end, in 787, he addressed a capitulary to the abbots of the monasteries, and to all the bishops of Frankland, expressing his regret over the decline of letters, and exhorting them to promote the spirit of study and the work of teaching in their respective communities. The decree is preserved in the form of a letter to Baugulf, the abbot of Fulda.⁴² From the context it appears that the bishops were included in the decree, but in all probability a different form of notification was sent to them. Charlemagne's concern for a stricter observance of monastic discipline, a more widespread devotion to the study of letters, and the art of teaching can be seen from the text of the capitulary which is here reproduced.⁴³ The translation is, with some modifications, that of J. Bass Mullinger.

"Charles, by the Grace of God, King of the Franks and of the Lombards, and Patrician of the Romans, to Baugulf, Abbot, and his whole congregation, also to our faith-

⁴¹Migne, Pat. Lat. XCVII

⁴²Migne, Pat. Lat. XCVIII, 859; Monumenta Germaniae Historica: Legum II, Capitul. I, 79. Boretius.

⁴³"Karolus, gratia Dei Rex Francorum et Longobardorum, ac Patricius Romanorum, Baugulfo Abbati et omni congregationi, tibi etiam commissis fidelibus oratoribus nostris, in omnipotentis Dei nomine amabilem direximus salutem. Notum igitur sit Deo placitae devotioni vestrae, quia nos una cum fidelibus nostris consideravimus utile esse, ut episcopia et monasteria nobis, Christo propitio, ad gubernandum commissa, praeter regularis vitae ordinem atque sanctae religionis conversationem, etiam in litterarum meditationibus, eis qui donante Domino discere possunt,

ful committed to his care, in the name of God Almighty, friendly greeting. Be it known to your devotion already pleasing to God, that in conjunction with our faithful we have considered it useful that there be in the bishoprics and monasteries, by the favor of Christ committed to our care, besides the observance of the regular life and the practice of holy religion, literary studies, each to teach and learn them according to his ability and the divine assistance. For as the observance of the rule promotes good morals, so diligence in learning and teaching gives order and elegance to sentences, and those who desire to please God by right living ought not to neglect to please him by right speaking. For it is written: 'By thy words thou shalt be justified, and by thy words thou shalt be condemned.' (Matt. XII, 37.) And although right doing be preferable to mere knowing, nevertheless, the knowledge of what is right precedes right action. Everyone should, therefore, strive to understand what he desires to accomplish, and this understanding will be the fuller in proportion as the tongue in praising Almighty God is freer from error. If false speaking is to be shunned by all men, how much the more is it to be shunned by those who have been chosen for this alone—that they

secundum uniuscujusque capacitatem, docendi studium debeant impendere. Qualiter sicut regularis norma honestatem morum, ita quoque docendi et discendi instantia ordinet et ornet seriem verborum, ut, qui Deo placere appetunt recte vivendo, ei etiam placere non negligant recte loquendo. Scriptum est enim: 'Aut ex verbis tuis justificaberis, aut ex verbis tuis condemnaberis.' (Matt. XII, 37.) Quamvis enim melius est (sit) bene facere quam nosse, prius tamen est nosse quam facere. Debet ergo quisque discere quod optat implere; ut tanto uberius quid agere debeat, intelligat anima, quanto in omnipotentis Dei laudibus sine mendaciorum offendiculis cocurrerit lingua. Nam cum omnibus hominibus vitanda sint mendacia, quanto magis illi secundum possibilitatem declinare debent qui ad hoc solummodo probantur electi, ut servire specialiter debeant veritati. Nam cum nobis in his annis a nonnullis monasteriis saepius scripta dirigerentur, in quibus quod pro nobis fratres ibidem commorantes in sacris et piis orationibus decertarent, significaretur, cognovimus in plerisque praefatis conscriptionibus eorundem et sensus rectos et sermones incultos: quia quod pia devotio interius fideliter dictabat, hoc exterius, propter negligentiam discendi, lingua inerudita exprimere sine reprehensione non valebat. Unde factum est ut timere inciperemus ne forte, sicut minor erat in scribendo prudentia, ita quoque et multo minor esset

be servants of the truth! During recent years we have often received letters from different monasteries informing us that at their sacred services the brethren offered up prayers on our behalf, and we have observed that the thoughts contained in these letters, though in themselves most just, were expressed in uncouth language, and while pious devotion dictated the sentiments, the unlettered tongue was unable to express them aright. Hence there has arisen in our minds the fear lest, if the skill to write rightly were thus lacking, so too would the power of rightly comprehending the Sacred Scriptures be far from fitting, and we all know that though verbal errors be dangerous, errors of the understanding are much more so. We exhort you, therefore, not only not to neglect the study of letters, but to apply yourselves thereto with perseverance and with that humility which is well pleasing to God, so that you may be able to penetrate with greater ease and certainty the mysteries of the Holy Scriptures. For as these contain images, tropes, and similar figures, it is impossible to doubt that the reader will arrive far more readily at the spiritual sense according as he is better instructed in learning. Let there, therefore, be chosen for this work men who are both able

quam recte esse debuisset in sanctarum scripturarum ad intelligendum sapientia. Et bene novimus omnes, quia, quamvis periculosi sint errores verborum, multo periculosiores sunt errores sensuum. Quamobrem hortamur vos litterarum studia non solum non negligere, verum etiam humillimâ et Deo placitâ intentione ad hoc certatim discere, ut facilius et rectius divinarum scripturarum mysteria valeatis penetrare. Cum autem in sacris paginis schemata, tropi, et caetera his similia inserta inveniantur, nulli dubium est quod ea unusquisque legens tanto citius spiritualiter intelligit, quanto prius in litterarum magisterio plenius instructus fuerit. Tales vero ad hoc opus viri eligantur, qui et voluntatem et possibilitatem discendi et desiderium habeant alios instruendi. Et hoc tantum ea intentione agatur, qua devotione à nobis praecipitur. Optamus enim vos, sicut decet Ecclesiae milites, et interius devotos et exterius doctos castosque bene vivendo, et scholasticos bene loquendo; ut quicumque vos propter nomen Domini et sanctae conversationis nobilitatem ad vivendum expetierit, sicut de aspectu vestro aedificatur visus, ita quoque de sapientia vestra, quam in legendo seu in cantando perceperit, instructus, omnipotenti Domino gratias agendo gaudens redeat Hujus itaque epistolae exemplaria ad omnes suffragantes tuosque coepiscopos et per universa monasteria dirigi non negligas, si gratiam nostram habere vis."

and willing to learn, and who are desirous of instructing others, and let them apply themselves to the work with a zeal equalling the earnestness with which we recommend it to them. It is our wish that you may be what it behooves the soldiers of the Church to be,—religious in heart, learned in discourse, pure in act, eloquent in speech; so that all who approach your house in order to invoke the Divine Master or to behold the excellence of the religious life, may be edified in beholding you and instructed in hearing your discourse or chant, and may return home rejoicing, and rendering thanks to God Almighty. Fail not as thou regardest our favor to send a copy of this letter to all thy suffragans and to all of the monasteries.”⁴⁴

One could scarcely expect saner advice as to the means of accomplishing the revival in the chief educational institutions, the monasteries and episcopal schools. Men were wanted who had “*et voluntatem et possibilitatem discendi, et desiderium alios instruendi.*” At the same time Charlemagne obtained at Rome a corps of instructors in singing, grammar, arithmetic, whom he brought to Frankland and sent to several monasteries to assist in carrying out the reform.⁴⁵

Other capitularies came forth as, for instance, those of 789 and 804, in explanation of the means to be adopted in order to comply with the imperial demands. These were addressed to the monks and the secular clerics, and affected the manner of their discipline, studies, and preparation of candidates for orders; but a capitulary of 789 has an especially interesting order in regard to the elementary school. It says that every monastery must have its school, and there boys are to be taught grammar, arithmetic, singing, music, and the psalter.

⁴⁴Mullinger, *Schools of Charles the Great*, 97. New York, 1911.

⁴⁵Jaffé, *Monumenta Carolina*, 343. (*Bibliotheca Rerum Germanicarum*, IV.)

The books placed in their hands are to be of correct composition, and to be kept in good condition. This regulation appears under the chapter "De ministris altaris et de scola," and is as follows:—

"Sed et hoc flagitamus vestram almitatem (altitudinem) ut ministri altaris Dei suum ministerium bonis moribus ornent, seu alii canonici observent eorum ordines, vel monachi propositum consecrationis. Obsecramus, ut bonam et probabilem habeant conversationem, sicut ipse Dominus in evangelio praecepit: 'Sic luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent patrem vestrum, qui in coelis est:' ut eorum bona conversatione multi protrahantur ad servitium Dei. Et non solum servilis conditionis infantes, sed etiam ingenuorum filios aggregent sibi que societ. *Et ut scholae legentium puerorum fiant*; psalmos, notas, cantus, compotum, grammaticam per singula monasteria vel episcopias, et libros Catholicos bene emendate (emendatos); quia saepe dum bene aliquid Deum rogare cupiunt, sed per inemendatos libros male rogant. Et pueros vestros non sinite eas vel legendo vel scribendo corrumpere. Et si opus est evangelium et psalterium et missale scribere, perfectae aetatis homines scribant cum omni diligentia."⁴⁶

Another capitulary of 802 enjoins that "every one should send his son to study letters, and that the child should remain at school with all diligence until he should become well instructed in learning."⁴⁷

The exact extent of the observance of these decrees can perhaps never be determined. How many monasteries, not previously conducting schools, were led to do so in compliance with the orders of the king is impossible to tell, owing to the condition of the records of the time, but the following facts lead one to infer that there was a

⁴⁶Migne, Pat. Lat. XCVII, 517.

⁴⁷"Ut unusquisque filium suum litteras ad discendum mittat, et ibi cum omni solitudine permaneat usque dum bene instructus perveniat." Capitula Examinationis Generalis, 12. Mon. Ger. Hist. Legum, II, Cap. I, 235. (Boretius.)

rather general obedience to authority in this respect. In a few years the court had moved to many different places, from Aachen to Thionville, thence to Worms, to Mainz, and finally to Frankfort; Alcuin and others had many opportunities to inspect the monasteries far and near, and to ascertain their observance of the orders, and when, in 796, he retired to the monastery of Tours, he expressed no dissatisfaction over the results of the plan of reform.

On the other hand, sufficient evidence remains to show that in many of the dioceses a real restoration of schools took place, and a movement resulted which meant much for the establishment of secondary and elementary schools. In the diocese of Orleans the bishop Theodulf, a former pupil of the Palace School, and apparently Alcuin's successor as state minister of education, endeavored to carry out all the details of the capitularies affecting education. He made his episcopal school the equal of any in the realm, and, in a capitulary addressed to the clergy of his diocese, embodied a famous decree on the establishment of elementary schools—a decree which will reappear in many later Church councils, and which was for a long time erroneously attributed to the Sixth Ecumenical Council of Constantinople, held in 681. The priests of city and country were ordered to have schools for the children of their parishes, and to instruct the little ones in all charity, remembering that "they that are learned shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity." They were also forbidden to exact fees from the pupils or to accept any remuneration except what might be voluntarily offered by the parents. The decree follows:—

"Presbyteri per villas et vicos scholas habeant. Et si quilibet fidelium suos parvulos ad discendas litteras eis commendare vult, eos non renuant suscipere et docere; sed cum summa caritate eos doceant, atten-

dentes illud quod scriptum est: Qui autem docti fuerint, fulgebunt quasi splendor firmamenti: et qui ad justitiam erudiunt multos fulgebunt quasi stellae in perpetuas aeternitates. Cum ergo eos docent, nihil ab eis pretii exigant, nec aliquid ab eis accipiant; excepto, quod eis parentes eorum caritatis studio sua voluntate obtulerint."⁴⁸

In canons I and II of the capitulary the learned bishop gives a beautiful exhortation to the clergy to renew their piety and their devotion to study. "Oportet vos et assiduitatem habere legendi, et instantiam orandi. * * * Haec sunt enim arma, lectio videlicet, et oratio, quibus diabolus expugnatur: haec sunt instrumenta quibus aeterna beatitudo acquiritur: his armis vitia comprimuntur: his alimentis virtutes nutriuntur."⁴⁹ The office of teaching is placed in the most inspiring and stimulating light. "Hortamur vos paratos esse ad docendas plebes." The faithful also are admonished lest they be found wanting in their duties towards the children, and the latter throughout their entire period of instruction must be held to the practice of obedience and all Christian virtues.

These free parish schools established by Theodulf encouraged the bishops and nobility to found and to endow institutions for gratuitous education. In some of the monasteries it was customary to accept fees from the scholars of the exterior school, and gradually these schools became rather distinguished for the number of wealthy pupils they received. The poor, in consequence, were loath to attend them. A striking protest was raised against this practice in the monastery of Tours by Amalric, archbishop of the diocese. Since the time of Alcuin the "schola externa" had greatly developed, and the material possessions of the monastery made it one of the richest in France. The prelate wanted to see all possible barriers to the reception of the poor removed, and in 843

⁴⁸Migne, CV, 196.

⁴⁹Ibid., canon II.

gave the monks a generous donation to be used for the maintenance of the poor students. Charles the Bald confirmed his action for free education by a capitulary.⁵⁰

William, the abbot of St. Benigne, in the same century opened in his monastery a free school where the scholars were boarded and clothed gratuitously. The general sentiment was that an education could not be bought, nor learning taxed. The abbey of St. Peter, in Salzburg, bore this inscription over its portals: "*Discere si cupias, gratis, quod quaeris, habebis*,"—a line from the poem of Alcuin, "*De via duplici ad scholam et cauponam*."⁵¹

Other bishops throughout France followed the example of Theodulf and commanded priests to give free instruction to the children of their parishes, or they emulated Betto, the bishop of Langres, who founded public schools in his episcopal city and diocese.⁵² Some slight record of their various endeavors is found in the decrees and canons of the provincial councils and diocesan synods of that century. In the council of Chalons-sur-Saone, held in 813, an unmistakable effort was made to continue the movement begun by Charlemagne, both for the benefit of the clergy and the laity. The third canon of that council reads:

"*Oportet etiam, ut sicut dominus Imperator Carolus, vir singularis mansuetudinis, fortitudinis, prudentiae, justitiae, et temperantiae praecepit, scholas constituent, in quibus et litteras solertia disciplinae, et sacrae scripturae documenta discantur: et tales ibi erudiantur, qui-*

⁵⁰Maitre, *Les Ecoles Episcopales et Monastiques*, 49, 203.

⁵¹Migne, *Pat. Lat.* CI, 757; Mullinger, 134.

⁵²Of Betto, Muteau says: "Ce fut dans les dernières années du VIII^e siècle seulement que Betto, évêque de Langres, le bienfaiteur de Saint-Etienne, 'établit dans Langres et dans son diocèse des escholes publiques et des maîtres pour enseigner la grammaire, la rhétorique et l'arithmétique, l'interprétation des écritures saintes, la musique et le plain chant et aultres arts libéraux. L'on adjoute que par les mêmes ordres du roy l'on y dressa une espèce d'académie avec privileges et exemption pour les exercices militaires, comme de tirer l'arc et de l'arbaleste, de manier une espée et un bouclier, en un mot, de s'exercer aux armes.' Extrait d'un ancien manuscrit cité par François Gauthier dans sa notice histor. sur le collège de Langres." *Les Ecoles et Collèges en Province*, 23.

bus merito dicatur a Domino: 'Vos estis sal terrae:' et qui condimentum plebibus esse valeant, et quorum doctrina non solum diversis haeresibus, verum etiam antichristi monitis, et ipsi antichristo resistatur: ut merito de illis in laude ecclesiae dicatur: 'Mille clypei pendent ex ea, omnis armatura fortium.'¹⁵³

A council of Paris, convened in 829, did not hesitate to suggest to Louis the Pious, the successor of Charlemagne, that to perpetuate the traditions of his father in regard to education, and to further his own projects, the most feasible plan would be to found three or more public schools in important centers of the Empire. The monasteries were evidently not sufficient for the needs of the time in the field of higher learning, and Churchmen were anxious that a movement so conspicuously inaugurated as that of Charlemagne should be continued under better circumstances. The memorial of the bishops to the emperor contains their suggestion. "*Similiter obnixè ac simpliciter vestrae celsitudini suggerimus, ut morem paternum sequentes, saltem in tribus congruentissimis imperii vestri locis, scholae publicae ex vestra auctoritate fiant: ut labor patris vestri et vester per incuriam, quod absit, labefactando non depereat. Quoniam ex hoc facto et magna utilitas, et honor sanctae Dei ecclesiae, et vobis magnum mercedis emolumentum, et memoria sempiterna accrescet.*"¹⁵⁴

The church of Rheims was governed in the middle of this century by the learned archbishop Hincmar, who in his directions to the deans and clerics appointed to assist him in the canonical inspection of the parishes showed a special solicitude for the school. Each pastor was expected to have a cleric with him who could teach in the school and assist in the services of the church. "*Si habeat clericum, qui posset tenere scholam, aut legere*

¹⁵³Hardouin (Acta Conciliorum), IV, 1032. Paris, 1714.

¹⁵⁴Mansi, Con. Coll. XIV, 599.

epistolam, aut canere valeat, prout necessarium sibi videtur.'⁵⁵

The archbishop of Orleans in 858 had legislated to the same effect. In the canon which he had promulgated it can be seen that the priest was responsible for the training of the school teacher, and the character of the education supplied by the school. "Ut unusquisque presbyter suum habeat clericum quem religiose educare procuret. Et si possibilitas illi est, scholam in ecclesia sua habere non negligat: solerterque caveat, ut quos ad erudiendum suscipit, caste sinceriterque nutriat."⁵⁶

Herardus, the archbishop of Tours, in that same year, 858, issued a similar decree:—"Ut scholas presbyteri pro posse habeant, et libros emendatos."⁵⁷ In all of these canons of councils, and capitularies of bishops, the parents and sponsors of children are reminded of their duty to rear and properly to educate the young. The capitulary of Louis the Pious, which appeared about the year 825, seems to have been the model for many that came later. It reads: "Ut parentes filios suos, et patrini eos quos de fonte lavacri suscipiunt, erudire summopere studeant: illi, quia eos genuerunt et eis a Domino dati sunt: isti, quia pro eis fideiussores existunt."⁵⁸ That of Herardus of Tours required this attention from the parent and godparent, even towards the very young. "Ut patres et patrini filios vel filiolos erudiant et enutrient: isti quia sunt patres, et isti quia fideiussores."⁵⁹

The council of Rome, called by Pope Eugenius II in 853, acted upon the question for the direction of bishops of the universal Church. Learning that devotion to letters and the sciences had fallen away in certain places, the bishops stipulated that in all the dioceses and parishes a sufficient number of teachers should be established

⁵⁵Capitula presbyteris data, XI. Mansi, *Con. Coll.* XV, 480.

⁵⁶Mansi, XV, 506.

⁵⁷Hardouin, *Acta Con.* V, 451.

⁵⁸Migne, *Pat. Lat.* XCVII, 550.

⁵⁹Hardouin, V, 452.

who would assiduously promote the study of the liberal arts, and the doctrines of the Church. Canon XXXIV contains this decree:—"De quibusdam locis ad nos referatur, non magistros, neque curam inveniri pro studio litterarum. Idcirco in universis episcopis, subjectisque plebibus, et aliis locis in quibus necessitas occurrerit, omnino cura et diligentia habeatur, ut magistri et doctores constituentur: qui studia litterarum, liberaliumque artium ac sancta habentes dogmata, assidue doceant, quia in his maxime divina manifestantur atque declarantur mandata."⁶⁰

This great mass of legislation on the part of the Church and the State was not without its immediate effect in the monastic, episcopal, and parish schools. In the first mentioned the effect can best be seen when under Louis the Pious, the schools for externs became established by law, and when with their great growth and expansion of courses, the episcopal or cathedral schools were overshadowed, and less patronized by those who intended to prepare for the secular priesthood. Of this enactment and its consequences we shall treat later. For the present we may remark with M. Ravelet as an indication of the conditions existing before the law went into effect: "The description of the abbey lands of St. Victor, at Marseilles, drawn up in 814, contains mention of the sons of farmers who were then in the school, and the terms of the Council of Vaison and of the Council of Limoges, in 1031, tend to prove that the hypothesis of a student refusing to embrace the priesthood, after having profitted by the teaching of the schools, was fully admitted. Neither must we imagine that the schools attached to the country churches of this period were simply seminaries. Little girls frequently attended them, and the Bishop of Soissons, in 889, orders that they be kept apart from the boys."⁶¹

PATRICK J. McCORMICK.

⁶⁰Hardouin, V, 61.

⁶¹Ravelet—Blessed John Baptist De La Salle, 14. Paris, 1888.

CATHOLIC UNIVERSITY EXTENSION WORK IN TEXAS

Those who have undertaken to provide Catholic education for Catholic children in the older and more thickly settled portions of the country are carrying a heavy burden. The task of collecting money, of erecting and equipping schools and of providing teachers is met at the outset and each day brings its added burden in connection with the upkeep of the school, fuel bills, janitor's services, heating and lighting, teachers' salaries, besides the many questions involved in running a large school, such as, pleasing the parents and the children, keeping the standard of the work so far above that of the neighboring public schools as to escape the captious criticisms of the ignorant, the work of co-ordinating the schools as a whole so that each school may take its proper place in the Catholic educational system of the country. Nothing but the sincere conviction that Catholic schools are indispensable for the temporal and eternal well-being of our children could induce our pastors and teaching communities to undertake so difficult and frequently so thankless a task. But it is in the newer and more sparsely settled portions of the country that the difficulty connected with the work of Catholic education reaches the highest level.

Texas has a population very little larger than that of Massachusetts, with an area thirty-two times as large. More than two-thirds of the population of Massachusetts resides in 45 cities of more than 10,000 inhabitants; there are only 482 villages of less than 1,000 inhabitants. Whereas in Texas only 611,495 inhabitants live in 19 towns of more than 10,000 inhabitants and there are some 1,500 villages in the state with less than 1,000 inhabitants. Of course a very large proportion of the popula-

tion resides on isolated farms. These figures, taken from the census of 1910, are very far from revealing the relative difficulty of providing Catholic schools for the children in these two states, for the population of Massachusetts is nearly half Catholic, while in Texas the proportion of Catholic to non-Catholic population is as one to thirteen. Moreover, it should be remembered that the little villages in Massachusetts are connected by a system of trolleys, whereas in Texas they are widely scattered and are provided with very limited means of communication. In the diocese of San Antonio, which comprises over 90,000 square miles, there are not 100,000 Catholic inhabitants. And if five children be allowed to the family, we have an average of only one Catholic family to every five square miles.

Under circumstances such as these one might suppose that our teaching communities would content themselves with teaching the mere rudiments. Throughout the state the Sisters in many instances were the pioneers of the Church. They built schools out of their own slender resources and gathered together the scattered children of Catholic parents and prepared the soil for the erection of mission churches. They were often for long intervals without the ministrations of religion, carrying on their work under the hard conditions imposed by poverty. But, in spite of all this, we find the Catholic schools in Texas eager to take their place in the front ranks of the Catholic schools of the United States. For some years many of the Sisters have been pursuing with credit correspondence courses carried on by the Catholic University of America. Last summer they had more than their proportion of teachers in attendance at the University Summer School, and this notwithstanding the great distance and the heavy expense involved in travel. Several of their academies and high schools are about to affiliate with the University.

In response to the urgent solicitation of the bishops and the teaching Sisterhoods of the state, I gave, during the Christmas holidays, a series of University extension lectures on the Philosophy and Psychology of Catholic education, in the dioceses of San Antonio, Galveston and Dallas.

I reached Sherman on the 22d of December, where I found a number of the Sisters of St. Mary assembled from the surrounding districts eager to continue the work which they had begun in Washington last summer. From December 26th to the 31st, inclusive, I gave thirty lectures to more than two hundred Sisters who assembled in the auditorium of the Ursuline Convent in San Antonio. The course was formally opened by Bishop Shaw. There were present large representations of the Sisters of the Incarnate Word and the Sisters of Divine Providence, nor did the other teaching communities of the vicinity neglect the opportunity to raise the standard of their teachers. The Sisters of the Holy Ghost, who are devoting their lives to the education of colored children, were present at every lecture, as were also the Oblate Fathers, and the Brothers of Mary, both of whom are conducting colleges for boys in the city of San Antonio, and a number of the parochial clergy. The communities were also eager that their young novices, who were not permitted to leave their motherhouses, should be brought into closer touch with the Catholic University. Arrangements were accordingly made by which I was enabled to lecture in the various novitiates, either in the early morning or in the evening. On Sunday evening Catholics from all the churches in the city assembled to hear a lecture on the Attitude of the Catholic Church towards Science, and a discourse on education by Bishop Shaw.

On the 2d, 3d and 4th of January the various teaching Sisterhoods of Galveston assembled for twelve lectures

at which the Bishop and several of the clergy were present. The Knights of Columbus arranged for two public lectures on Catholic education on the evenings of the 3d and 4th, which were well attended.

I reached Dallas in time to begin lectures on the morning of the 6th. Conditions were very unfavorable. The weather was the coldest experienced in many years; the temperature was down in the neighborhood of zero; there was a strong north wind. Moreover, an epidemic of spinal meningitis was raging in the city, which caused all the schools to be closed. The doctors urged all who could to remain within doors. But in spite of the cold and the danger to their health, not a Sister absented herself from the lectures, and it should be remembered that here, as in the other cities, many of the Sisters traveled several hundred miles to be present. The faculty of Dallas University and several of the parochial clergy attended.

The teaching communities who have undertaken the heroic work of providing Catholic education for the little ones of Christ in Texas are not daunted by difficulties which would seem insurmountable to any one who was not filled with zeal for the salvation of souls and for the spread of the saving truths of the Gospel. Efforts such as these must produce a rich harvest in the near future.

The Catholic laity will be amply rewarded for their courage and generosity. They have their full share of the public spirit which animates their fellow citizens and to which the state owes the wave of prosperity which has reached it during the past few years. Galveston has risen from her ruins. Undaunted by the terrible disaster of a few years ago, she has built around herself a splendid sea-wall which will guarantee her immunity from the winds and waves in the future. The new causeway connecting the island with the mainland is nearly

completed. Fine hotels recently erected bear witness to the confidence of the people in the future of the city.

I have contrasted Texas with Massachusetts and it is only fair to add that while both states have grown rapidly during the past twenty years, Texas, which at the beginning of the period had a population no larger than that of Massachusetts, according to the census of 1910, exceeds her by 530,126. Judging by the zeal and the character of the work that is now being done by the Catholic schools in Texas, we have every reason to believe that the foundations which are being so well laid will soon support the splendid edifice of a thoroughly organized Catholic school system. Of course there is much to be done in this as in other fields of Catholic education. Diocesan superintendents must be trained for their work. The curriculum and methods of the parochial schools must be perfected. High schools, academies, colleges, and seminaries need to be more closely articulated so as to provide a complete education for every Catholic child in the land. Our Catholic schools in Texas, or elsewhere, can ill afford to content themselves with elementary work or with preparing their children to enter state schools where all the fruits of their labor are sacrificed in an atmosphere that is hostile to religion and frequently dangerous to morality. In all this we have every assurance that Texas will not lag behind other portions of the country.

THOMAS EDWARD SHIELDS.

A TRIPARTITE AID TO RELIGIOUS EDUCATION

(Concluded)

PART III

In literature we have the ideal; in history, the practical. History is a record of what men have done, good or evil, inspired by motives of patriotism, ambition, or greed. The object in studying it should be, not only to broaden the mind by a general insight into the past of all ages and countries, but to instill into the hearts of the young a just appreciation of what is true and good, to inspire them with an abiding love of native land, and an admiring veneration for the galaxy of heroes that helped to form history, and to help them to appreciate more fully the manhood which lies within every one of them.

In many cases, history is a bugbear. Observation will convince us that those who do not take naturally to history are those who do not read. The dislike may arise from the manner of presentation. Texts are filled with hard, dry, matter-of-facts; they teem with unimportant dates, which, if required, are phonographically rolled out, and, unlike the cylinder, retain no lasting or useful impression.

If we regard history as a succession of events, and attach importance to them as such, then, the method by which we require them to be memorized is the proper thing. But, if we regard history as a chain of events caused by men, and knowing that cause is prior to, and more important than, effect, then, history should be studied biographically. What men *were* is of more importance to the student than what they did. Can we not judge a man by his actions? If so, then all the heroes of history are worthy of admiration. But we surely hold that the value of an act is determined by its motive;

that no matter how outwardly sublime, or how much was dependent on the act, that motive alone is entitled to consideration before God; and to do acts that will have weight with Him is the one reason why man has been placed upon earth. This lesson is of such importance that the child-mind is impressed with it in the second query of the simple Catechism. Motive lies at the very foundation of character. Such being our aim, history should be a consideration of character, causing inspiration and emulation for the noble, disgust and abhorrence for the ignoble.

The futility of trying to secure a biographical sketch of each noted character in history is easily recognized, and the plan, though desirable, may not seem feasible. Still, a little is better than none, and the teacher can supplement the work in no small measure by being himself a storehouse of biographical lore, emphasizing traits of character that are applicable to everyday life. To produce a deeper impression, outlines of the same can be written on the board as a subject of composition, leaving room for outside research. Again, by abstraction, certain desirable traits can be drawn from the lesson and be considered apart in the form of composition. In this way, besides teaching history, and supplying ourselves with fertile subjects, we are encouraging personal research, forming habits of observation, and creating a healthful tone of mind by inspiring high and noble thoughts. At all events, let history be Catholic in tone and character. Let each lesson bear with it some incentive to uprightness of conduct, or, as St. Francis de Sales would call it, "a spiritual nosegay."

As the history of our own country is studied at a time when habits of thought and conduct are being formed, a thorough acquaintance with the lives and motives of our heroes cannot but have a beneficent influence. It naturally begins with the discovery of America. As in the

natural sciences, so in history, a just pride in our Faith and its practical results can be aroused by calling to attention the Catholic names and ideals of the early discoverers of America.

The world today is ready to honor Columbus; it glorifies the hero and his achievement; but after its own fashion, it sees not below the surface and is silent as to the Inspirer whence came the faith, the fortitude, the perseverance to dare and do for souls what men claim was done for gold. Can we not here instill a vocational thought? Nothing could be more inspiring, at this juncture, than to extol the sublimity of a life given to the conquest of souls. The life of Columbus, likewise, illustrates the transitoriness of human glory, and the ingratitude of the world. The world has not changed in this respect since the time of Columbus. The accepted of today are frequently the rejected of tomorrow. Let us here teach that God alone is constant; that He is the sure reward; that if a cup of water given in His Name will receive its recompense, the reward must be very great for those who devote their whole lives in giving to others the means of receiving the life-giving water of grace. The legend of St. Christopher, or the impulse which led St. Francis Borgia to forsake the world, cannot but impress the youthful mind with the emptiness of this world, and the utter folly of being one of its votaries. Though we hope hereby to secure laborers for the vineyard of the Lord, and though we do not expect other than the "chosen few" to respond, still, the same lesson can be used to supplement our frequent admonition that those who are destined to live in the world can, and should make God their Master by using the goods of earth as stepping-stones to higher things, making eternity an end and time a means.

Following Columbus, we naturally come to consider explorations. Here Catholicism abounds; the conquest of

souls is evident. The trail of the saints is distinguishable from that of other explorers who left their own names to blazon to posterity the work they accomplished. How different the missionaries, who sought to hide their own names and to glorify God by giving each newly found place a name connected with heaven. Let us teach that America is Catholic from pole to pole, from ocean to ocean, as is evident from the names that dot the country, proclaiming in silent eloquence that religion alone led to the most important discoveries and subsequent explorations. Such sentiments are necessary to refute, at least mentally, that assumption born of bigotry, that Catholics are at best mere foreigners. If religion makes for nationality, and pioneers' rights for possession, then the country is ours beyond dispute.

In connection with the early missionaries, dealing as they did with the Indian, an opportunity is presented for suggesting the distinctive idea of Catholic charity. As we know, one of America's greatest sins in the past is her unjust treatment of the simple-minded savage. Material restitution at this late day is out of the question, but the attitude of the Church toward the Indian remains unchanged, and she holds out to him wealth infinitely greater than that which he has lost. In our little way, we can help by establishing a class society for the propagation of the Faith, and having the pupils contribute monthly or weekly their mite. Urge them to give from their own allowance, teaching that:

"Not what you give, but what you share;

For the gift without the giver is bare;"

explaining that merit accrues according to the measure of personal sacrifice entailed by the giving. Apart from the material help to missions, which will be at most as a drop in the bucket, we are attaining something greater—the formation of the habit of giving, a most necessary one for men at least. The fault with most men is not

a want of generosity—who are more so?—but a lack of habit begotten from failure to practice, which in the last analysis can be traced to want of thought.

Coming back to men and deeds, we find in our own history in every epoch, names of men with salient traits of character. We can point to Washington as the highest type of disinterested patriotism, of fidelity to duty—a most necessary lesson in every day and phase of life. Less prominent, equally helpful in the noble cause, is Catholic Robert Morris who gave gratuitously of his millions to help the Colonial Army when in dire straits. The treachery of Arnold shows to what depths man can descend when nourishing the cankerworm of pride aroused by wounded feelings. Lincoln teaches a truth that we all know, but possibly put too little into practice, when he says: “I was often forced to my knees with the firm conviction I had no other place to go.” What a lesson, if thoroughly imbibed, to weather the storms of life! Let us go farther, and not have our pupils wait until extreme necessity forces them to seek Divine aid, but teach that he who prays in time of calm, will not want in time of trouble. The Confederate leader, General Lee, exemplifies fidelity to principle; and his career shows that a man must abide by his conscience, erroneous though it be. A host of sterling names is to be found in every era of our country; many of them Catholics who have been among the most fearless in every war. By the concerted action of our Catholic privates during the Spanish-American War, the unpatriotic A. P. A. was relegated to the shades whence it sprang. Lessons as these are to be emphasized in order to inspire a love of Faith along with love of country, showing how Church and State are united in perfect harmony.

Each section has its own particular celebrities with whom the young should be familiarized, but the one lesson to be learned from all in general is: that no State

can thrive on past achievements; that nations must advance in the moral order as well as in the physical. The dependence of material prosperity on civic virtue can easily be attested by examples. To do so, we need not to go back to antiquity; the nations of modern Europe, which were once the leaders of chivalry and enterprise, have lost all prestige in abandoning the source of these qualities. That moral disorders enervate the body needs no proof; then, what is true of the individual, must be true of the body politic when such disorders are general.

In dealing with general history, the student will not fail to note that the Church has been a factor in its formation. The most important period of civilization is from the birth of Christ to the time of the so-called Reformation. The martyrs were not only "the seed of the Church," but were likewise the nucleus of the later development in history. Assuredly, every teacher of this period uses the martyrology to show the perpetuity of the Church, her impregnability, and the fulfilment of the Divine promises. Equally important, if not more so, is the lesson epitomized from the martyrs: that God requires in our day, not death, but life; that to live for Christ is as glorious as it is to die for Him; that the living necessarily precedes the dying.

The Church, likewise, is prominent in mediæval history by reason of her Popes and the Papal Power. The beneficent influence of the Popes is patent in the fact that to them is due the restraining and the civilizing of barbaric tribes; hence, the saving of Europe. By Papal intervention, many a war was averted between Christian princes. In these days of mock peace tribunals, the above can illustrate the necessity of Papal independence, the futility of striving for international peace when the Vicar of the Prince of Peace is fettered and ignored in a question of such vital importance. Is *the Apostleship of Study*, with its mighty arms of prayer, flourishing in our

schools as a substitute for the erstwhile Papal Zouaves?

Filial love!—is it on the wane?—or, are we drifting into the ways of certain elders who, living wholly in the past, see nothing good in the present? However, it is a lesson which we never cease to inculcate; it is second only to the love of God; and indeed, the love of God is not, where the love of parents is not. Beautiful and inspiring examples of filial love—if any are desired apart from the example of Christ Himself—are found in history, ancient and modern: Coriolanus at the gates of Rome; Epaminondas; “the jewels” of the widow of Gracchus; the sainted king of France, with that beautiful thought of his no less sainted mother; our own Garfield who publicly honored his mother at his inaugural, when he took her by the hand and repeated aloud: “To this lady, I owe what I am today.” All great men have felt and said the same. In fact, we must impress our boys and girls with the fact that true nobility of soul has its root in filial love and respect; and that the age of twenty-one is merely a legal status; that in the moral order, the time for parental admonition is unlimited.

Do we wish to illustrate the truth that happiness is to be found only in the possession of a good conscience? Let us draw the conclusion while the class is under the spell of Napoleon, so appealing, especially to the boyish worship of the heroic. Where do we find him really happy; where, truly great, but in doing good while a prisoner on the island of St. Helena? If we could have looked into his heart, we would have found a happiness akin to that of which he spoke, reborn in its memory, away from the turmoil of empires and the intrigues of men. How forcibly it brings out the truth:

“Kind hearts are more than coronets
And simple faith than Norman blood!”

The root of all our work lies in having our pupils culti-

vate their wills. History is a record of will power in its varying phases; but frequently the main force of the will is conspicuously absent—the will to conquer self. Alexander the Great is, possibly, the most glaring instance. But let us use all that come within our scope to impress upon ardent imaginations the truth of Milton's words: "He who reigns within himself and rules passions, desires, and fears, is more than a king."

Will power, properly cultivated, will prove the truth of the assertion that a good Catholic is by that fact a good citizen, and patriotism is one of the many virtues that flourish in our schools. To foster it, we need not have flag-days, or make the air resound with the lusty shouts of " 'Tis the Star-spangled Banner." External signs are no proof of internal virtue, unless the outward act is born of the inward principle. We must show that patriotism is not of the mouth, but of the heart; that the true patriot in time of peace, is he who observes his country's laws—the man whose will is his own in the proper sense of the word.

As our children pursue their history, and find therein the names of men that are venerated because of their worth, let them understand that there are countless others—nameless noblemen—who are no less entitled to the glory which their leaders enjoy; that they too were imbued with the same lofty principles; that intention, and not merely action, makes for greatness in a man. Few in this world are called to lead spectacular lives; few gain, fewer still merit, recognition; but true greatness, real heroism, is the God-given heritage of all, and is attained when character is rightly formed—character, which has its inception, and comes down the ages in Divine effulgence, from the Man of men—the God-man, our Lord and Savior. What further inspiration, what better, can be drawn from the study of profane history?

As character is the chief thing in life, and is largely in-

fluenced, if not wholly, by environment, the school is but the supplement of the home, and can do but little, if proper home influence is wanting. There, and about it, the child imbibes the day-by-day history which is recorded, and sometimes is made, by the press. Now, we know that the secular paper is often a pernicious agent in the hands of the young. Talk as we may against the indiscriminate reading of the daily news, we cannot stem the evil, and might possibly augment it by arousing curiosity in unsuspecting minds. What we must do, is to provide an antidote for the poison in the shape of the Catholic press. Here lies a duty that must appeal to all lovers of the Church. Have we not a duty here? Are we not laboring to give faithful children to Mother-Church? In the Catholic press lies the solution of the problem to a great extent.

At no time is the development of our press more urgent than now. We have read with dismay and surprise of the sufferings of the Church in distinctively Catholic countries, and all echo the sentiments of *America* when its Editor, writing of the woes of Portugal, cried, "Good God, are there no men?" The situation causes no surprise; the lack of men was explained by the Sovereign Pontiff when he said: "The real strength of the enemy lies in the apathy of the good." Active, sympathetic Catholics are in demand for the service of the Church. True, God is on the watch-tower; but He has ever decreed that human means are not to be despised; and the homely adage fits in here: "God helps those who help themselves."

We have with us today the men of tomorrow. We send them forth with right ideals of living, from the ideals must emanate the practical. Ideals, to live, must grow; to grow, they require a life-giving substance. Physical life demands nutrition. Is the spiritual self-existent? Where will they meet with the necessary conviction of

right, the exposition of the vagaries of the day, but in a Catholic paper? What Catholics, apart from those who read a Catholic paper, did not think Ferrer a martyr? In the present Italian-Tripolitan War, how garbled has been the daily news; how insistent to show that the Holy Father sanctioned wholesale robbery that the Cross might rise above the Crescent.

We must do our share to induce our older pupils to read the Catholic press. The leading periodicals can be read in class; an historical society can be formed in which current information can be discussed as gleaned from the Catholic paper; subscriptions can be obtained in clubs; and a start in the right direction attained.

If we contribute our mite towards extending the influence of the Catholic press, we will, in our limited sphere, do not a little to assist our Supreme Pontiff in realizing the fulfillment of his message to the world—his clarion note—"to restore all things in Christ."

BROTHER JULIAN, C. F. X.

Louisville, Ky.

THE UNIVERSITY AND THE STATE¹

The tribune commanded him to be brought into the castle and that he should be scourged and tortured: to know for what cause they did so cry out against him. And when they had bound him with thongs, Paul saith to the centurion that stood by him: Is it lawful for you to scourge a man that is a Roman, and uncondemned? Which the centurion hearing went to the tribune and told him saying: What art thou about to do? For this man is a Roman citizen. And the tribune coming, said to him: Tell me, art thou a Roman? But he said: Yea. And the tribune answered: I obtained the being free of this city with a great sum. And Paul said: But I was born so. Acts of the Apostles, XXII, 24-28.

To the thoughts toward which I would now direct your attention, this passage from the twenty-second chapter of the Acts of the Apostles may not inappropriately furnish an introduction, inasmuch as it emphasizes an often unnoticed phase of the life of the great Doctor of the Gentiles—his relation to the Roman State—and in particular, what is more directly to my present purpose, pictures him as born to the rights of citizenship. From the graphic account of his heroic labors conveyed to us by these same Acts and from the noble doctrine of his immortal epistles we know further that, while his life's course lay not in the devious ways of Roman politics and he wrought and died in a cause which was, in the passing judgment of the day, not popular, nevertheless his great aim to conquer the world to the theology of Christ, but proclaimed him the better, more serviceable citizen, the more in accord with the social good of the Empire. His citizenship, in any event, was native and not adoptive, and it ministered as could none other to a need which all states are predestined to experience.

Wellnigh nineteen centuries have passed since St. Paul contrasted his own status with that of the tribune, and to-day in the greatest of modern democracies a Faculty of Theology is commemorating the Apostle as its

¹An address delivered before the University on the Feast of the Conversion of St. Paul, Jan. 25, 1912.

patron. This great hero of nascent Christendom still lives in this academic body and through its agency, yes, through the entire structure of the University of which it is the principal part, speaks his saving message of redemption and regeneration.

That St. Paul's lessons of virtue and grace, of duty and justice, of eternal reward and everlasting punishment, of man's proneness to evil and God's mercy to guide in the ways of blessedness and peace—that these should find an exponent is not novel or of noteworthy significance; from apostolic days to the present time the Christian pulpit has unceasingly heralded, as in duty bound, a body of truth which, after all, is but the truth of Christ.

Singularly notable, however, it is that as we clothe ourselves with the personality and inspiration of our great patron and extend his influence from the School of Theology to every department of scholastic activity, thus making religion a supreme and controlling factor in all our scientific endeavor, we stand out in singular contradistinction to modern university policy in America; we are openly at variance with an attitude toward religion so common that departure from it is viewed askance: and even more worthy of remark, because so unmarked that it risks appearing paradoxical, is the fact that this our truly Pauline spirit in university training alone accords with the true genius of America, it alone can claim academic citizenship as to the manner born, and all rival systems, whatever be their present pretensions, are not of native stock.

That our position in American university life, giving as we do a primacy to religion, is a distinguishing one, needs no comment, but to demonstrate that our Catholic theological character only stamps us as all the more truly American, may serve some good purpose. Such an argument may well receive the countenance of a Church

and a pulpit. It is calculated to renew in all of us inspiration to give ourselves generously to the great work in which the University is engaged: it suggests another and not a weak encouragement to loyalty to our holy faith: and for students who love their country at the same time that they love their Church and their God, there are few considerations better suited to move them to follow the good advice long ago given to university men—by one who would marvel to hear himself quoted in these surroundings—"to love God and stand by the good cause and use their time well."

That ours is a Catholic University everything connected with this institution clearly testifies. Founded by a Sovereign Pontiff and the hierarchy of the American Church; relying for its support on no subsidies of government but solely on the generosity of a Catholic public; blessed and prospered by the great Pope who called it into existence and by his venerated successor under whom it has realized so large a measure of success and effectiveness; unfailing in loyalty to the See of Peter and in devotion to Catholic truth; inspiring its every aim and achievement with purest Catholic principles; it is a worthy member of that august circle of *Studia Generalia* created by papal authority to promote science and defend religion. We need not, in fact, to specify its Catholicity, look beyond the ceremony at which we assist, for only in a Catholic University and only in one that is Catholic in reality as well as in name, is a Faculty of Theology the corner-stone of the entire scholastic edifice, with theology enthroned in its proper place—the place that Bacon assigned it—as queen of the sciences, and all things regulated and governed by the spirit of faith which that Faculty symbolizes.

At the same time, our University has what we may call a secular aspect—it is in intimate relations with our country. It could not be otherwise. The University is

established in the United States; its student body gathers from our numerous commonwealths to acquire knowledge and nourish the sacred flame of faith and prepare for worthy citizenship. The expressed mind of the Holy See in its erection was to foster learning and piety and thus effect here in our own day and through a long future the civic amelioration wrought so bountifully in other lands by celebrated schools which owe their existence to the Church. "*Incyltaeque istius reipublicae bono consulentes*," "*ad Patriae vestrae decus augendum*"; thus do the earliest fundamental laws enacted in our behalf by the illustrious Leo XIII determine one of the primary, clearly defined purposes of the University and make it certain that we have a relation to the State as well as to the Church.

We have a right then to the high title with which we were decorated by pontifical authority, a title that speaks at the same time of Church and of country—the Catholic University of America; and this right becomes especially evident and unassailable when, regarding our Alma Mater from the viewpoint of patriotism, we discover that she is national and American precisely because she is Catholic and religious: that her fidelity to God and to the Church and the religious atmosphere which gives her so distinctive a character are the surest guarantees that she can claim a place in American life by innate, inherent right; that she is in fullest accord with the real genius of our country.

But is this view a correct one? What says the genius of America of such a university system as that whose advantages are at our command, in which Christianity is given a permanent, predominant place and is made of paramount importance? Is this system really and manifestly in consonance with the origins, the aspirations, the exigencies of national life? Is the assertion that this Catholic University of America sets forth the genuine

ideal, from the American national or patriotic point of view, of what a university must be, a sober statement of fact, or is it a mere enthusiastic claim that can be supported only by fictitious, elaborated arguments drawn perhaps from what ought to be, but having no sound basis in what is or has been—much less in what will be?

For an answer to these questions we must consult the spirit of the nation. And none can challenge our course if, to hear its oracles, turning a deaf ear to the misrepresentative utterances of passion and prejudice and ignoring the transient leadership of individuals who speak but for themselves and for their hour, we listen only to the voice of the people as expressed in abiding tradition and in the permanent, essential postulates of the system of government which that people has created.

The oracle of American tradition is unambiguous. It announces that the United States of America was begotten and born and nurtured in religion. The same high purpose—a winning of new lands to God and Christianity—that had furnished a professed motive to the daring voyagers who first claimed the continent for God and king, led and sustained more positively and explicitly the hardy pioneers who laid the foundations of our republic in the early English settlements along the Atlantic sea-board. Differ with them as you will as to their concept of what religion meant, condemn if you will their narrowness and uncharitableness, but see you must that everything in their civic organization declares Christianity to be the ultimate, directing force in their social as in their individual conduct. We behold the patent proof of the predominance of religion and of its universal, practical application to life, in a thousand details—in the very purpose which strengthened so many to brave the perils of a wilderness, in their theocratic systems of government, in their codes, in their schools of every degree, and most of all, some would

say, in their uncompromising intolerance. Perhaps no one has more correctly and succinctly described the ideal of those fathers of America than Webster when he said that they "sought to incorporate the principles of Christianity with the elements of their society and to diffuse its influence through all their institutions, civil, political and literary."

The colonies became a nation and the religious spirit remained in control. It made itself heard in the Declaration of Independence, which is something more than a mere affirmation of the rights of man and contains a solemn, reverent recognition of the Creator and an humble profession of trust in His Providence; in the Articles of Confederation, in which the Great Governor of the world inclines our legislation to just decisions; in the Ordinance of 1787—to this day the basis of all enactments in the vast territory reaching from the western boundary of the thirteen colonies to the Mississippi River—which solemnly proclaims, as an accepted axiom, that religion is "necessary for good government and for the happiness of mankind"; in the Constitution of the United States which guarantees freedom of conscience, and which, in forbidding religious tests for office and in prohibiting the establishment of any Church by the State, only evidences that the active exhibition of religious zeal by many Christian bodies rendered such tests and such establishment impossible. Opinion of the most authoritative kind, and especially the debates conducted in every state previous to the ratification of the Constitution, make it clear that nothing was more beside the purpose of those who gave effect to that basic law than any thought of dethroning Christianity or lessening its influence on national life. Justice Story, whose fitness as an interpreter none will deny, goes even farther; he holds that "an attempt to level all religions and to make it a matter of state policy to hold all in utter

indifference, would have created universal disapprobation, if not universal indignation."

Conditions, indeed, were such that it was not necessary that statute or constitution should clothe Christianity with formal authority. It spoke to the people in a more compelling language than that of any human law-book—in the voice of the Most High God, in the unbroken habits of two centuries, in their own most sacred convictions of religious and national duty. None, who was entitled to speak in America's name, questioned its holy power. None held that it could be disregarded or made less all-prevading that it had always been. The people continued to believe, with a great expounder of the Constitution, that they stood in the line of conveyance, that what they had received from the fathers was to be transmitted as well as enjoyed, and that not the least of their obligations was to communicate to the future the sacred tradition which had been to them a source of strength and benediction.

We are aware, however, that traditions occasionally embody error and in time yield to truth, or it sometimes happens that lapse of time and alteration of circumstances divest them of all sacredness save such as attaches to things ancient. They may remain venerable, but they cease to be authoritative. Is this religious tradition, to which all the past of America witnesses, of such a character, so that it too must be discarded in the march of modern ideas? Must it give way in a new century to another and contrary principle? It cannot be. This tradition is more than the voice of the past, true and persuasive though that voice must ever be, in this instance, in the ears of all Americans. It is more even than interest in a professed creed. That it drew its inspiration primarily from religious sentiment we may well believe and admit; but the public, national consideration which Christianity enjoyed was due also to a

firm persuasion—which, eternally valid, will never lose its force, which will be as urgent a thousand years from now as it was when Puritans made the law of God the law of the land in Massachusetts and William Penn in his more liberal colony shut the door of preferment to unbelievers—the persuasion so well expressed in the oft-quoted words of Washington, that “of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports,” and that “reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.”

This persuasion, justified by the verdict of all time, by history and reason, by theory and practice, by the convictions of a believer like Washington and by the admissions of a chief of agnostics like Spencer, applies with all its significance to every form of government, but it is especially pertinent to ours. If wise men, with Taine, always tremble for the future before the spectacle of a people without faith, in a democracy the dire portent of such a spectacle is unspeakably magnified. There popular opinion is vested with more than kingly omnipotence. It sits as a high tribunal before which all questions must sooner or later be brought for final decision. It compels the passage of new and vital legislation; it colors existing statutes; it bends a judiciary to its will; it declares foreign war; it maintains or imperils domestic peace. Naught is too sacred to escape its touch; it can profane the sanctuary of the family; it can subvert norms of right and wrong; it can transform the law from a conscience-guiding rule of civil conduct into an odious restriction of liberty, to be evaded if possible. Yet, on the other hand, national security—who can deny it—depends on ready respect for law, on willing reverence for authority, on a correct public sense. Where shall we seek for these? Will it be in a new ma-

terialism, or in an ancient faith? Will it be in shreds of morality, bereft of both authority and sanction, or in a divine teaching that makes man familiar with God and conscience and justice and immortality and accountability beyond the grave, a teaching to which men cannot be faithful who do not hold that all authority is of God and that all laws ultimately derive their binding force from His awful pronouncements? Is it not everlastingly true, true for the future as for the past, that for the security of this republic religion must continue to inform our whole life, that it cannot, even from a purely patriotic point of view, be banished or banned or restricted exclusively to a few hours of the week or to the four walls of a church; that its activity must be made as omnipresent as possible?

Knowing now the tradition and demands of your country, proceed to construct a university that will be truly American, one that will correspond fully with the genius of this republic and contribute to its perpetuation. Call to your aid every resource of wealth and patronage; fill your halls and dormitories with throngs of students; multiply your chairs and faculties till no field of human science is left uncontrolled; let your laboratories follow nature to her most secret retreats, and your historians and philosophers, your men of letters, of law and of medicine delve deep in fact and speculation. You have a university, but it is not American. You make no provision for religion and morality.

Go further, then, if you will, and contrive that some ethical teaching, as men call it, be imparted to those future citizens who are so plastic in your hand. Impress on their receptive minds that it is wrong to do unjustly and to speak falsely, that they must scorn viciousness and live worthily of their manhood. That such teaching can be given, we may not doubt. But to what avail, if you thus ignore the wisdom of all the ages dictating

that morality can not be effectively taught, save on a religious basis? To what avail, if your moral instruction lacks both motive and sanction sufficient to maintain it in the hard stress of life? You still fall short of the American ideal. You proscribe Christianity.

The way to successful realization lies here by the path of tradition. Great has been our progress since the time of St. Paul; great, too, even since the days of the colonists, of Washington, of Story, of Webster. But religion is not changed, nor have steam and electricity worked any alteration in human nature or in the fundamental demands of social life. There is still, as there was of old and as there ever will be, an inevitable duty to inform all our institutions, "civil, political and literary," with the saving, strengthening, steady principles of Christianity. Sometimes it is sought to explain certain aspects of modern life, particularly in regard to education, by saying that men today are drifting away from religion. If it were so, history teaches that such tendency has never failed to be followed by a religious reaction; but the truth rather is that we are drifting rapidly toward conditions in which Christianity will be more indispensable than it ever was in our nation's past and in which the religion of Christ alone can offer relief. We behold signs of this exigency of religion on every hand—in the home, which is no longer the abiding, inviolable sanctuary of former days; in the relations of class to class, which are far from being governed by the justice, not to speak of the charity and the mercy, of Christ; in the State which is threatened by foes beside whom armed rebellion and foreign hosts appear inconsiderable. Build your university, therefore, if you love your country, in fidelity to its traditions and in wise provision for its future.

For yours is an undertaking the import of which can not be overestimated. The weal or woe of coming days is

yours to forecast. You will form those who in law-court and legislature, in the written and spoken word, in every avocation to which leadership is an appanage, most of all in the character of their daily lives, will have a power not given to all to shape American destiny, to keep it true to what is best in its past and thus save it, or to cast it adrift on a sea of irreligion with a future course that patriotism would not contemplate even in prediction. Nor will your influence be limited to your immediate disciples and those whom they may reach. All men will look to you for norms of education, and sooner or later your example will determine what must be sacred in form and method in schools throughout the land. You will thus be able to control not a few select spirits, but every order and every generation of citizens; you will mould public opinion. You will possess the appalling faculty to extirpate religion from civic life.

Let your construction, then, be truly American. Let it be a temple of science, yes. But let its corner-stone be religion. Let the old reverence for Christ and His teachings be a fundamental lesson to be learned well by all who enter its gates, and to be carried away into the life of city, state and nation. Let the original American idea of school and university live again in your fateful essay.

Thank God, whatever be the misgivings of others as they venture on so high a task, you may proceed in hope and confidence. For yours is an ancient, unchanging and unchangeable religion, the only religion enduring enough to bridge all the centuries of the Christian era and link us with Jesus Christ and with St. Paul, the religion that, in the words of Guizot, brought democracy into Europe, the religion that can withstand all tests and trials whether in a republic or in an empire because it has withstood all. To you is given to invoke the aid of the most venerable and powerful of Christian bodies; the Church whose control of life is more comprehensive and more

insistent than that exercised by any other; whose adherents exhibit a generous, unquestioning loyalty to its teachings; which inculcates reverence for law and respect for authority not only as duties of religion, but by every detail of its marvelous organization; which possesses its own admirable agencies for giving force to the counsels as well as to the precepts of Christianity and extending the active sovereignty of Christ to the hidden motives of human conduct. Through you Christianity in all its vivifying power will course into the arteries of the nation. You, therefore, have a special and incontrovertible title to the honorable appellation, American; you above others are in sympathy with America's past and solicitous for America's future; your students and professors can feel that theirs is emphatically a native citizenship in the republic of American democracy as well as in the republic of American letters; and discerning patriots will bless you, as they do this Catholic University of America, as contributing to the stability and perpetuation of American institutions.

JOHN T. CREAGH.

SURVEY OF THE FIELD

The growing discontent with conditions and results in our public school system should not discourage the friends of public education. This very discontent, voiced by educators in all parts of the country, is on the face of it a good omen. To err is human, and so long as we are conscious of the error of our ways and striving for better things there is hope. Moreover, it is obviously unfair to lay all the evils of our present social status at the door of the school, as some writers on the subject seem inclined to do. That it has its full share of responsibility for the decadence that is evident on all sides may be admitted without thereby making the school the only sinner or even the chief sinner.

Cornelia Comer, writing in the *Atlantic Monthly* for December, under the title "The Vanishing Lady," holds up a picture which it is not pleasant to contemplate, but unpleasant things are sometimes wholesome. Judged by our popular novels, a critic five generations hence is supposed to write of us as follows: "During the latter part of the nineteenth century, especially the seventies and eighties, the people of the United States enjoyed a 'Minor Peace' comparable to the famous interval of serenity so-styled in the early history of Christianity. The country was resting and recovering from the terrible strain and losses of the Civil War; when it had once achieved a state of adjustment after the inflation following that conflict, it was fairly prosperous. The tremendous series of scientific discoveries and commercial developments which were to follow, and were to enrich the material, and blight the spiritual life of the land, was only the beginning. The coming corrosion of that cheap wealth, vulgarizing man-

ners and demoralizing principles, had not even been suspected. If in religion the old ideas still largely prevailed, their austerity was remarkably softened, while yet their man-making merits remained. Life was not yet upon a plutocratic basis, and the virtues of a simpler time still endured.

"We can obtain," this critic might continue, "a vivid idea of the difference between this period and the one immediately following it by studying and comparing two popular fiction writers of the day. During the seventies and eighties Mr. William Dean Howells was certainly the most widely read novelist of the time. He is everywhere acknowledged in contemporary criticism to be a realist of the greatest distinction and accuracy. His output of fiction diminished during the nineties. This period seems to have been the period of great social changes, with results which became apparent soon after the beginning of the twentieth century. From 1900 to 1912 we find the position of popular novelist and acknowledged realist held by Mr. David Graham Phillips. The student will find a close comparison of their novels most instructive. Nothing could serve more clearly to bring out the lightning change that fell upon American life and ideals at this time. In the novels of Mr. Howells we are dealing with a gentle mannered people of high intellectual efficiency, of elevated moral standards, of very sensitive consciences, often of wit and charm.

<p>A CHRISTIAN PEOPLE IN THE SEVENTIES</p>	<p>* * * In looking as a whole at the picture of the time which Mr. Howells presents, we are regarding a period whose social life is formed upon and dominated by the tastes, customs, and ideals of people who are cultivated and Christian; people whose aspirations are upward, and whose universe centers outside themselves. In the novels of Mr. Phillips we find an appalling change. * * * His work sold</p>
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largely and was widely read. These are facts. Probably there is not a single character in the Phillips novels who would not be pronounced by the Howells characters entirely without the pale. These people eat, drink, work, marry, carry on the world. They do it all as the brutes that perish, asking at each step, 'What is there in it for me?' and asking that only. No following of the Gleam for them! The basis of their social preference is money or power. Their morals are imperceptible. High or low, whether they are climbing or are alleged to have arrived, politicians, artists, business men, professional men, working-women or women of leisure, it is all one. They are frankly pursuing the satisfaction of their personal appetites. Some of them do conceive of this process under the formula of 'seeking self-expression,' but in general it does not occur to them to explain or justify themselves. * * * Undeniably, the characters of these tales convince. They are husky, hardy personalities, active, vital, pushing. One cannot deny that they live—so much as beings can be said to live when they have nothing even remotely resembling a soul. Terrible indeed are these characters and all the more terrible because they do not recognize that they are anything but average, normal citizens. The author has set them forth as he saw them, without comment, which is, as he doubtless intended, the most merciless way. They go greedily about their business as though poets had never dreamed or prophets warned, as though the gentle Jesus had neither lived nor died. If men were indeed but brutes with intellects, thus and not otherwise would they conduct their lives. These people are, to sum it up, as definitely Pagan as the Howells characters are definitely Christian. But they are far from the simple, joyous, quasi-innocent pagans of pre-Christian days as they have been represented by some writers. Their paganism is of

A PAGAN
PEOPLE
IN THE
NINETIES

the low and brutal order that might be expected as the result of degeneration from higher standards. The inference from all this is inevitable. Some where there was an awful break in the orderly evolution of American society. Old ideals of manners, of social intercourse, of the ends of civilized living, went down; new conceptions arose, more materialistic, more selfish, and therefore vulgarized. The historian is bound to attribute this to the swift demoralization always following large accessions of cheap wealth."

However unpleasant this picture, every observer of life in our midst will admit that it is not far from the truth, but there would not be universal agreement as to the cause assigned for this decadence.

CAUSES OF DEMORALIZATION Large accessions of cheap wealth undoubtedly played a leading rôle in the demoralization, but there are other factors to be taken into consideration, and among these the failure of public education must be included. It should not be inferred, however, that Mrs. Comer believes wealth to be the sole source of the evils complained of. In the closing page of her article she permits us to see ourselves through the eyes of some future historian: "In the early years of the twentieth century the fate of the American people hung in the balance. Only a little way behind them lay the honorable days when character, intelligence, and thrift worked out for individual ease and a refined society. Only fifty years earlier they had waged for an idea one of the fiercest wars ever fought. Possibly that war killed so many of the best youths of the nation as to leave the next generation spiritually impoverished by the loss of their offspring. And it is true that in the meantime cheap wealth had assailed them with its demoralizations, and the nations of Europe had flooded them with alien peoples. But, in judging the failure of America, it must be borne in mind always that theirs was a nation

founded upon an ideal, by men who were determined to plant in the wilderness a commonwealth of God. No nation ever had such a foundation laid for it, such a virgin continent given into its hands for an inheritance. It was the unequalled opportunity, never offered to the human race before, impossible to repeat on this globe. Their chance was matchless, wonderful.

"Only one hundred and twenty-five years after they achieved national unity we find them rotting, though not ripe. They were destroying with inconceivable rapidity both their physical and their moral inheritance. They wasted their forests, they gutted their mines; their municipalities were frankly corrupt, their governing bodies less openly so; even their judiciary was under suspicion. All this was the work of cupidity. Lust of wealth had become a mania, an obsession. Greed was epidemic, virulent. They were at death-grips with materialism."

A cloud of witnesses might be summoned to bear testimony to the truth of these pictures, but they need no proof for those who are in touch with the world around them, nor will it suffice to speculate concerning the causes which have brought us into such evil ways. The all-important thing is what are we doing and what can we do to check this movement and save our country from the everlasting shame of a failure such as is here pictured? When the question is asked of serious men their thoughts inevitably turn to our schools. Here lies our hope. Those who have grown old in disbelief, in corruption and in vulgarity are hopeless. Let us save the children. And how may this be done? Through the home? But the home is the thing that stands most in need of saving. Grace seems to have departed from it and the most alarming sign of the times is the rapid disintegration of our home life. The school and the church must come to

the rescue, or all will be lost. And as for the church, what can it do with adults? We may force the children into school, but there are few who would advocate forcing the parents into the churches to receive instruction. And, outside the Catholic Church, the attendance at the Sunday service is meager in the extreme. The school is clearly our chief reliance, and hence thoughtful men are turning to this institution as to the last source of salvation for a nation that has already gone far on the downward way. Under these circumstances it is well that we should examine closely every vital element in our schools to discover each flaw that may be remedied, and each latent force that may be made operative for the cure of our grievous social ills.

The public school system of the United States eliminated the teaching of religion in the late forties. Those who stood sponsor for this movement, however, were religious-minded men who would have been horrified could they have foreseen the results of the movement which they initiated. Horace Mann felt keenly the need of system in our schools and saw no way of including in the curriculum the teaching of religion without infringing upon the rights and beliefs of the warring sects of Christianity. He, and others who thought with him, believed that the teaching of religion might with safety be left to the home and to the church, and that the school might confine its efforts to the neutral ground of merely secular education. In the fifties and sixties the teachers in the public schools were men and women who had been trained in schools where religion was the central and dominant element. They kept the school from deteriorating in many respects, but the children who grew up in these schools were not deeply religious. Their knowledge was organized without reference to a Creator or a Redeemer. They felt no need of a supernatural revela-

tion in their lives and refused to consider it as an aid to the mind in investigating the phenomena of nature. In the seventies and eighties these men and women gradually filled the ranks of the teaching profession and gained control of our educational policies. Under their

influence, religion was no longer an element omitted from the school curriculum through necessity. The compromise had become an ideal. Religion became a negligible factor in the educational process.

Belief in a soul and in immortality rapidly disappeared and materialism, with all its debasing consequences, spread among the children of the nation in the nineties and in the first decade of the twentieth century. If these dates be paralleled with the sketch given by Cornelia Comer, it will be difficult to avoid the conclusion that the policy of banishing religious instruction from the school was, in some measure, responsible for the rapid decline in morals and in culture of which she complains.

The Catholic Church, foreseeing the inevitable result of eliminating the teaching of religion from its place at the

center of the educational process, refused to accept the compromise, and in spite of the tremendous difficulties which lay in the way she undertook to

build and equip a system of schools of her own. The children of the Church in this country were poor and scattered widely throughout our vast empire. By law the state compelled Catholics to pay their share of the tax for the support of the public school system, and the Church found herself obliged to call upon her struggling children to contribute of their scanty means sufficient to build up and support a Catholic school system throughout the entire length and breadth of the United States. It is only now that non-Catholic educators are beginning to realize the wisdom of the Church's action

and to envy her the position which she has won in the educational world.

Frank F. Bunker, Superintendent of Berkeley schools, wrote an article published in the *Sierra Educational News* for December, 1911, on "Co-operation of Church and School," every line of which should be read by all who are studying this problem. We reproduce it here in full:

"The modern view of education emphasizes its oneness, its unity. Its constituent parts are interesting, but if one be taken from the whole they cease to be vital. There may be a physical training, an intellectual training, a religious training, but there can be no true education if these three phases are not included. Omit but one and the educative process becomes feeble and to the degree to which any one is omitted, the whole is deadened.

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"The schools of America have been developed to give intellectual training, and they do their work well. In recent years we are awakening as never before to the physical requirements of the growing child. But in the domain of religious instruction the state tells us to withhold our hands. This important phase of a well-balanced education must be entrusted to agencies other than to the public schools.

"The laws of our land, together with public opinion, prevent state supported schools from exercising any religious influence. While not all of the states have excluded the Bible from the schools, as required by the Wisconsin decision, which holds that the use of the Bible in the public schools and the stated reading therefrom in such schools 'has a tendency to inculcate sectarian ideas and falls within the prohibition of the constitution and statutes of the state,' yet without doubt strictly neutral positions have been maintained by all of the schools of the country with respect to religious matters.

“Though neither religious training nor religious instruction are to be found in our schools, it must not be thought that the public schools neglect the end which religion seeks, viz., the development of a strong moral character. The methods to accomplish this in the schools are indirect rather than direct, that is, through the routine of a well-ordered school, habits of punctuality, regularity and system are cultivated. The mechanical arrangement of a school building to admit heat, light and

sunshine; the placing of a child amid dignified and beautiful surroundings are all considered helpful in influencing character. Likewise music, the memorizing of beautiful thoughts and poems have the same objective in view. The methods of teaching also are shaped to place responsibility on the pupil and to develop initiative and self-reliance. Pupil organizations are encouraged because of the belief that they are moral factors of a high order. All of these contribute to the school ‘atmosphere,’ which the most exacting critic of the American school system must admit is highly moral. But the methods used to secure this result are unsystematic, indefinite and unscientific. France and Japan illustrate the other extreme of highly systematized moral instruction. In short, practice in our own country places stress on moral training; practice in France and Japan places stress on moral instruction. The one emphasizes the educative power of the activities of a school community; the other emphasizes the didactic power of the school.

“In this age conditions are rapidly changing. Each day shows a new alignment of the forces of good and evil. Almost hourly we are called upon to draw new moral distinctions. We cannot rest back upon instinct nor trust to the reactions which have become habitual from meeting moral situations in the schools. To secure

the ability to meet with strength new moral situations, or, what is the same thing, to identify the old moral principle in a new setting, requires, in addition to all of this, something more—the process of conscious analysis applied to moral situations. I am convinced, therefore, that our American schools will find that through the medium of direct moral instruction they can yet greatly increase the efficiency of their work in the field of the moral and the ethical. But when this shall have been accomplished and America shall have added systematic moral instruction to the excellent moral training in our schools, she will have gone as far therein toward the approaches to religion as public opinion and the laws of the country will permit.

“However, in order that the educative process shall be complete and vital, it must minister to the religious need of the individual as well as to the physical and intellectual. Therefore society must look to the home and to the church for supplying that element which cannot be given by the schools.

“The power of the home in grounding the children in religious faith is beyond calculation. No effort of school or society can ever compensate if the home fails in this, its great opportunity. It is not possible to estimate the advantage with which a young man begins life who, at his mother’s knee, has acquired the habit of daily prayer; who during his entire life has bowed his head before breaking bread, giving God thanks; and who

RELIGION	has gathered nightly with his sisters about
IN THE	the family altar and listened on bent knee
HOME	while the father asks God’s blessing on each member of the household. Society’s weak-

lings and misfits do not come from the ranks of these. But the daily prayer of little children; the words of grace at mealtime; the practice of family worship are becoming obsolete. Except in rare instances these beau-

tiful customs have disappeared from our homes; and with their passing the home has lost a valuable ally in the nurturing of religious faith.

"It has remained for the church and auxiliary organizations to stand as the only institution which has consistently conserved the religious faith of our people. For those who participate in these activities it offers a hopeful outlook for satisfying the religious need, which is the third element in the complete education of which I have been speaking. It is doubtful, however, whether fifty per cent. of our young people come within the direct

influence of the church; which means that
HELPLESS- not more than one child in every two is
NESS OF THE receiving anything more than the schools
CHURCHES are giving. And this, as we have seen, is
limited in its scope to moral considerations

alone. We are therefore forced to conclude that for many of our young people the educative process is not complete, and furthermore it is incomplete just where many of us believe it should be the most thorough.

"As it is clear that America can look only to her religious organizations for the grounding of our youth in religious faith and for the giving of the religious sanction which underlies the moral training and instruction of our schools, it therefore remains to ask: first, how can the churches make their work more vital and increase their hold on the masses? second, how can the school strengthen the place and position of the church in the community in this work of religious instruction? The discussion of recent years opens the way to the first—securing more time, procuring a better trained body of teachers; substituting concrete situations for abstract generalizations; adapting the spirit of instruction to the spirit of youth; giving as much care to the religious training of the adolescent as the schools are giving in matters secular. These suggestions and many others

which have been offered will help. But we need to go further and consciously seek means to uphold the hands of the church in the community.

“This brings me to the presentation of a plan whereby the school can render signal service, and yet do so without departing from the bounds placed upon it by law and public opinion. I believe that school officials should say, ‘we believe so strongly in the value of religious instruction and training in providing a complete and vital education for each child that we are willing on each Wednesday afternoon to excuse for half a day all children in the public schools whose parents desire them to spend that time at the several churches in religious study and worship.’ The time of those who do not desire such instruction could be spent profitably at the school in reviewing ground already covered by the class.

“The only objection from the side of the schools relates to the time which will be taken from the usual classroom work. While this is all too short, I am confident that the ultimate result in character, in seriousness of purpose, and in attitude towards work would more than compensate. If this is not so, there is nothing in religious instruction and the churches would better close their doors. The only objection which society at large could raise would be the fear that the plan would introduce sectarianism and rivalry; but religious organizations have grown beyond doctrinal differences to such a degree as to place one entirely at ease with respect to this alleged danger.

“There remains to be considered the objections which would be raised by the churches themselves. These would relate only to the difficulties involved in carrying the plan into execution. The chief difficulty would be in

securing a sufficient force of well-equipped workers whose services could be commanded during the time set apart. Each organization would have to adjust its machinery to the new demand in its own way, but the church ought to be resourceful enough to meet such a demand.

"The task of producing an effective character under the present complex conditions of society is infinitely more difficult than ever before. The world of to-day is far more complex than was the world of our Puritan ancestors, and makes infinitely more demands upon its citizens. We sometimes forget that the scene has shifted, that the setting is very different. In the days of our grandfathers there was no servant problem, no slum problem, no business mergers, no caste problem. In short, it is harder to be good to-day than it was in the time of our grandfathers, and those who criticise us for not securing better results fail to recognize that the modern world is more rigorous in its demands and that the problem of training to meet such demands is more difficult than ever before. Recognizing the seriousness of the task, it behooves the church and the school to redouble their efforts to make the work of each increasingly effective. Since in this country there never will be a union of the two, let us seek to bring about a co-operation."

This article furnishes much food for thought to those who agree with Mr. Bunker as well as those who disagree with him. There is in it a clear perception of the need of religious instruction as an integral part of the educative process. Leaving out religious instruction, not only empties the churches and deprives the child of religious development, but it weakens the whole mental and moral structure. "Omit but one and the educative process becomes feeble; and to the degree to which any one is omitted the whole is deadened." In spite of this

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clear perception, however, Mr. Bunker stops short of a comprehension of the way in which these elements are related in the vital process of the upbuilding of the child's mental and moral life. He would doubtless grant without contention that the ideal situation would link these three elements together by the thousand intimate bonds which naturally lift them into unity. But confronted by law and public opinion, which render it impossible for state supported schools to give an education of this kind, he hopes to have the schools furnish forth an education made up of two out of the three essential elements and still hopes that the third element may be given and vitally related with the rest by having the children attend religious instruction in the churches on one afternoon in the week. This is precisely what Horace Mann hoped would be done at the beginning of the public school movement. He hoped that this instruction would be given on Saturdays and Sundays in the churches and on all days in the home.

A COSTLY FAILURE And in the beginning such instruction was given in the churches and in the homes, but seventy years of experiment with this plan prove that such instruction is wholly inadequate to the situation. You cannot build a live man by developing arms and legs and then at stated intervals adding the elements of the head. The whole educative process must be a unity, and if religion does not animate the school in all its activities, it is utterly hopeless to inject religion into the child's life by any separate process, whether in the home, in the church, or at stated intervals within the school building. The place for imparting such instruction is merely accidental. The important thing is that religion must be given as an integral part of all education, whether in science, in literature, history, or philosophy, and unless it is so given it is a worthless addition to a life-process which is integrated and complete without it.

Mr. Bunker's mental attitude on this question is a rather curious psychological phenomenon: At one moment he seems to grasp the situation strongly, as when he says, "In order that the educative process shall be complete and vital, it must minister to the religious need of the individual as well as to the physical and intellectual," and in the next sentence he reveals the fact that he is only considering these elements as aggregates not as vital elements in an organic process, "Therefore society must look to the home and to the church for supplying that element which cannot be given by the schools." Even if the home and the church were ideally equipped to carry on the work of the child's religious education, it would be a hopelessly impossible task to do this if religious instruction were to be isolated from the other portions of the educative process. The condition, however, as Mr. Bunker points out, is far from being favorable. "Except in rare instances these beautiful customs have disappeared from the homes; and with their passing the home has lost a valuable ally in the nurturing of religious faith." Much more might be added to this indictment of the home, for from the great majority of our homes religion seems to have totally departed and the condition of the churches, that is outside the Catholic Church, is far from encouraging. In Mr. Bunker's own words, "it is doubtful, however, whether fifty per cent. of our young people come within the direct influence of the church," so that there is little to be looked for from that quarter. And even if all the children could be induced to attend religious instruction in the churches on Wednesday afternoon, how much would be accomplished?

There is a pathetic note in Mr. Bunker's failure to grasp the implications of some of his statements, as for instance, "The only objection which society at large

could raise would be the fear that the plan would introduce sectarianism and rivalry; but religious organizations have grown beyond the doctrinal differences to such a degree as to place one entirely at ease with respect to this alleged danger." That's just it! The

churches have grown so far beyond religious belief in their decadence that there is no longer enough vital faith in them to make any one uneasy about doctrinal differences of opinion concerning the foundations of character and morality. What good therefore could instruction in this milk and water religion do, even if the churches were allowed to encroach upon the time of the school? Mr. Bunker, however, is very confident that the attendance of the children at the churches on Wednesday afternoon would be productive of good results, and perhaps he is right. "While this is all too short, I am confident that the ultimate result in character, in seriousness of purpose, and in attitude toward work would more than compensate." But it is utterly unfair to

insist that because the church cannot lay the foundations of the child's character while being compelled to omit two of the essential elements of the educative process, her work is useless, "if this is not so, there is nothing in religious instruction, and the churches would better close their doors." We are quite willing to concede that there is nothing in religious instruction that makes it worth while if it is administered by itself and out of relation to the child's intellectual, æsthetic and social development.

There is another conclusion to Mr. Bunker's argument which he does not seem to have foreseen, and that is that since the state cannot interfere in the matter of religion, nor impart religious instruction, of which the child stands in the gravest possible need, it should retire from the

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field and leave the work of education to be carried on by the church, as it has been carried on for ages. The state has asserted its power in the matter, it has levied taxes, built schools, employed an army of teachers, and utterly failed to preserve the culture and character which had been created by education under the guidance and inspiration of the church. The only logical conclusion to arrive at from a study of the situation is that since the church and the state cannot co-operate in conducting our schools, the state should withdraw and allow the work to go on in a way that will save society and bless the state.

The Catholic Church has maintained this position at almost incalculable cost and the result of her work is telling. She has an army of teachers who devote to the work of education the enthusiasm and zeal of a lifetime without one thought of personal compensation. In her school system religion is not taught during one hour merely, but it is the atmosphere, the inspiration and the motive that animates the work of the entire day. She is handicapped, it is true, on the financial side. It would be easy for Catholics to educate their own children in their own schools, were it not for the fact that they are obliged by the state to pay three times as much for the education of the children of their non-Catholic neighbors, for which the only return they receive is the demoralization of public life and the lowering of the social standards in the people which surround their children and which thus tend to counteract the work of Catholic schools. In a joint article on "Decadence and Civilization," in the *Hibbert Journal* for October, 1911, by W. C. D. and C. D. Whetham, this significant paragraph occurs: "Let us sum up our position. In the first place, we are spending vast and increasing

amounts of money and energy on a type of education which is possibly only fitted to a small section of the population, and of which a certain effect is to withdraw from motherhood and family life a number of competent women. *Ipso facto*, we entrust the bringing up of the next generation, not to the parents, once more, largely to a type of celibate teachers who have neither the accumulated wisdom, the ripe tradition, nor the religious purpose of the medieval teaching orders they replace. The spinster influence, divorced from the fuller knowledge, the deeper experience, that comes from direct contact with the great mysteries and emotions of life, is a new and disquieting feature of Western civilization, apparently inseparable from our current ideals of educational efficiency."

This brings us face to face with another of the chief factors of the problem before us. The state schools are failing to justify the hopes which we re-

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posed in them, first of all because circumstances compelled the state to omit the teaching of religion from the education which it gives, and this omission, we are now beginning to understand, vitiates the whole process even along the lines which the state claims as its own. And now we see that the curriculum is not the only difficulty. The state has proven itself equally unable to supply the right teachers. Much has been said and written on this theme during the last few years. In the *Educational Review* for January, 1912, Mr. Bardeen, speaking from a great many years of distinguished service in the public school system, contributes an interesting article on "The Monopolizing Woman Teacher." He first points out the rapid increase in the percentage of women teachers in the public school systems of Germany, France, Italy, Great Britain and the United States. In fact, in the United States

the situation is more accurately described at present as the elimination of the man teacher. The FEMINIZATION last available figures show the percentage OF THE of women teachers to have reached 89 in SCHOOLS New York, 90 in Vermont, 92 in Rhode Island, and 95 in New Hampshire, and the percentage is still rising rapidly throughout the whole country.

Mr. Bardeen pays a growing tribute to the multitude of women who have taught in our public schools, but he also, in analyzing the situation, calls attention to some very significant facts, as, for instance, "Woman reaches her zenith as a teacher at twenty-eight. If she is in, especially where there is tenure of office, she may stay on until she is an old woman, and usually not to be got rid of then without pensioning. But when she is getting in, except in a few heavily responsible positions, every year above twenty-eight counts against her. Even for its teachers of teachers in the normal schools the state of New York makes twenty-eight the maximum age of employment and will not appoint a woman over that age if the supply of those below is sufficient." This gives efficient women teachers a very short life in the public schools, but that is not the worst of it. The best teachers get married and leave the school at a very early age. As Mr. Bardeen puts it: "Ask any superintendent which he would rather have for permanent teachers, the woman who did marry during the first six years of teaching or the woman who didn't. Unfortunately for teaching the young men get the first choice and they usually choose wisely." The teachers who do not get married degenerate, according to Mr. Bardeen. He cites a conversation which he had with Frances Willard concerning her autobiography. He said to her, "Yet, I have no doubt that all this success, so far as it is personal, you would gladly exchange to be a happy wife and mother." "With-

out a moment's hesitation," she replied, her eyes glistening. "If Frances Willard," continues Mr. Bardeen, "could admit that she had failed of what is best worth while in a woman's life, no living teacher need feel offended if I say that this consciousness of failure is a weight upon women who no longer hope. They are the wall-flowers, the passed-overs. If they will discuss the matter, most of them will say: 'It is simple enough; those who wanted me I didn't want, and those I wanted didn't want me.'"

In justice to Mr. Bardeen, his article should be read in its entirety. He gives women teachers praise for their work, he explains their limitations, he makes allowances for the many exceptions that are to be found to his generalizations, but his argument summed up amounts to this: women teachers were introduced into the public schools in the first instance because they could be had cheaper than men; to-day they are getting equal pay with men in New York City and the movement is likely to become universal; they are swarming into all the available positions in the school system and eliminating the men. Women teachers reach their maximum efficiency at twenty-eight; those under that age have their heart set on marriage, and the most promising among them give up teaching early in their career; those who remain after their twenty-eighth year do so because they failed to find a suitable husband, and under the burden of this disappointment they very generally deteriorate. The public school system is thus deprived of an efficient teaching corps, for, as Mr. Bardeen concludes, "men teachers are desirable in the education of girls, but in the education of boys they are indispensable."

There are many who will agree with Mr. Bardeen that however efficient as a teacher woman may be, the work of

education cannot safely be left entirely to her. The influence of both sexes is desirable and even necessary for the proper education of both sexes, and for the proper education of each sex teachers of the same sex are abso-

lutely indispensable. Teaching in the public schools, as Mr. Pritchard says, is purely an economic function, and it is precisely because it is an economic function that men teachers have been eliminated from the schools. The public schools of the country, therefore, are attempting to carry on the work of education with a truncated curriculum and a maimed teaching force. Our Catholic schools, on the contrary, have very meager financial backing, but they have an army of teachers, both men and women, whose life's vocation it is to teach; men and women who enter the teaching communities at an early age and whose hearts were never set on marriage, and our Catholic schools are free, thank God, to teach religion as an integral part of the education of our children. Our schools, therefore, have an infinitely better opportunity to impart the right kind of education to our children in spite of their limited means than has the public school system with the exchequer of the country to draw from.

THOMAS EDWARD SHIELDS.

LIBRARY OF THE BUREAU OF EDUCATION

The following statement, which is inserted at the request of the Commissioner of Education, should be of interest to all teachers. While the work of the Bureau is brought to general attention through the annual report of the Commissioner, the importance of the library is not appreciated as it should be, nor can it, under the circumstances, render in full the service of which it is capable. The mere indication of the classes of educational literature which it contains will give some idea of the resources which are placed at the student's disposal; and the facilities which are offered both to teachers resident in Washington and to those in other parts of the country, will doubtless lead to a wider use of its contents.

LIBRARY OF THE BUREAU OF EDUCATION

The United States Bureau of Education at Washington, D. C., possesses a special pedagogical library of more than 100,000 volumes, which, while primarily a working collection for the Bureau staff, is also designed to serve, so far as possible, as a central reference and circulating library for educators throughout the country. It is desired that teachers, school officials, and students of education should be informed of the resources of the library, and know that to them the privilege is freely offered of using these resources as an aid in their work.

In certain classes of educational literature, the library is clearly the most completely equipped in the country. Such classes are its files of official school reports, laws, etc., State and city; of catalogues and reports of universities, colleges, and schools; of transactions of educational associations, and its bound sets of educational periodicals, all of which are constantly augmented and kept up to date. Both American and foreign publications are included in these classes, which form a collection of valuable source material for investigators in educational administration, practice, and history. The library also contains a large collection of school and college textbooks of early and recent date, in all the principal subjects, which is undergoing amplification and arrangement so as to illustrate the history of textbook publication and to furnish examples of the best modern productions in this field.

On subjects in educational history and administration, theory of education, and principles and practice of teaching, the library contains a very full representation of both early and recent works, and special effort is made to secure all current publications, domestic and foreign, which deserve a place in a complete pedagogical library. There is also a large collection of pamphlets, many of them unusual and otherwise of value. The library has a dictionary catalogue of printed cards, copy for which is largely prepared by its own cataloguers, in coöperation with the Library of Congress, whose system of classification is used for the books on the shelves.

The library offers to readers the use of its material according to two methods—(1) by direct consultation at the Bureau in Washington, and (2) by interlibrary and personal loans.

(1) Suitable reading-room accommodations are available at the library, and visitors are cordially invited to make it their headquarters for the prosecution of research and study, for which every possible facility and assistance will be furnished. Investigators are allowed direct access to the shelves.

(2) To non-residents unable to visit the library, books which can be spared without detriment to the office work will be loaned free of charge under the interlibrary loan system, by which a library in the borrower's home town assumes responsibility for the loan. In certain cases, books may be loaned to teachers under the guarantee of a responsible school official, or of a personal deposit. Non-resident teachers, schoolmen, and students of education are invited to send requests for the loan of books desired, which will be filled, if possible. Books are regularly forwarded by mail, under frank, and may ordinarily be retained for two weeks, subject to renewal.

The library also supplies bibliographical information on educational subjects, and on request furnishes lists of references to literature on any such topic. It has on file reference lists on more than 800 standard subjects, and constantly makes new special compilations, as occasion arises, besides preparing for publication monthly and annual bibliographies of education. As an aid in this work, a card index to important educational material in current periodicals, society publications, and official reports is maintained.

CURRENT EVENTS

THE NEW ST. CHARLES' COLLEGE

In regard to the rebuilding of St. Charles' College, Ellicott City, Md., which was destroyed by fire on March 16, 1911, the Very Rev. E. R. Dyer, D. D., S. S., President of St. Mary's Seminary, Baltimore, Md., and Vicar-General of the Sulpitian Fathers in the United States, has issued the following statement:

"Upon careful and detailed examination it has been found that the cost of construction at the old site of St. Charles' College, Howard County, Md., would run considerably beyond the cost at a site more accessible. Added to this, problems arising from the overcrowded condition of St. Mary's Seminary (there are 270 students with adequate accommodations for only 250) have caused the faculty of that institution to consider how they are to provide for their growing numbers. This may possibly be done by combining the philosophy department of St. Mary's Seminary with the last two years of the classical course of St. Charles' College. Such a measure would make one institution of the collegiate department of St. Mary's University, now divided between the junior and senior years at St. Mary's Seminary, in Baltimore, and the freshman and sophomore years connected with the four years of the high school work at the old college in Howard County.

"This arrangement would leave St. Mary's Seminary to be occupied only by students of theology, thus affording room for about eighty more students. Should it be carried into effect, the high school or preparatory department of the new college might be located near Baltimore, and the collegiate department proper either connected with it, or established near the Catholic University. The examination into these adjustments must be made with the utmost maturity, and it will still be some time before final decisions can be reached."

NEW URSULINE CONVENT IN NEW ORLEANS

The laying of the corner stone of the new Ursuline Convent in New Orleans, on January 7, by His Grace, the Most Rev.

Archbishop James H. Blenk, D. D., was a memorable occasion in the history of Catholic education in Louisiana. It marked another advance for the community of Sisters who furnished Louisiana's first women educators, and commemorated in a notable way their coming to the New World from France in 1727. A distinguished gathering of clergy and laity was present at the ceremony. Addresses were made by the Most Rev. Archbishop, the Rt. Rev. John E. Gunn, Bishop of Natchez, the Very Rev. Albert Biever, S. J., President of Loyola University, Honorable Martin Behrman, Mayor of New Orleans, and Mr. Charles I. Denechaud, President of the State Federation of Catholic Societies.

In reviewing the work of the Ursuline Sisters in Louisiana, Mr. Denechaud said: "The history of the Ursulines in Louisiana is so interwoven with that of our State that a chronicle of their trials, their tribulations and their achievements is parallel with the same occurrences which fill the pages of Louisiana's colonial, early statehood and subsequent history. While pioneers in the educational, charitable and religious field in this country, this labor had formed the mission of the Ursulines from their very inception, and the great works performed by them today are simply a continuation of the useful and noble work outlined for them by their foundress, Angela Merici, of Brescia, shortly after she had received the approbation and the sanction of the then reigning pontiff, Clement VII. Since the first half of the sixteenth century the good offices of these devoted and self-sacrificing women have been felt throughout Europe. The name of their order has been synonymous with that of education. They have been noted for their sweet demeanor, for their patience in ministrations of charity, and for the high type and efficiency of the education they impart.

"And now for their achievements on our soil. Bienville, the then Governor of Louisiana, desirous of establishing a convent for the education and moral training of young girls of the colony, first directed his attention to his native home in Canada, where good sisters were already carrying on their great work, but the attempt to secure them, for some reason, proved unfruitful. He then turned to the Jesuits for counsel and for

advice, and it was their superior, Father Beaubois, who suggested the Ursulines of Rouen, France, as those in his judgment best suited to supply the needs of the colony. Communication was then had with the order and their assent obtained. On February 22, 1727, there set sail from the Port L'Orient, France, the vessel, 'Gironde,' with seven nuns under their superioress, Mother Marie Tranchepain de St. Augustine. Here they embarked on the sixth day of August of that year. They were received with all the *éclat* that propriety would permit of; they were received by Governor Perier and the entire populace with open arms and grateful hearts. The Ursulines immediately took up their abode at the home of Bienville, which was then transformed into a convent, a hospital, and, shortly thereafter, into an asylum as well.

"To the Ursulines is due the eternal credit not only of having established and continuously maintained the first convent in the Mississippi Valley, but to them is also due the credit of having maintained for upwards of seventy years the only convent south of the St. Lawrence, and for a century the only school for women in Louisiana. While their work is to-day, and has been for many years, confined to the higher education and training of the young women entrusted to their care, conditions were such in the early colonial days that their sphere in this regard had to be materially extended. They, therefore, undertook and continued for years to teach the negroes and the Indian women how to read, to write, the rudiments of civilization, and the adoration of their Creator."

EDUCATIONAL EXCHANGE WITH LATIN AMERICA

At a meeting of the Pan-American Committee of the United States held in Washington, January 9, a resolution was passed which recommended the establishment, under the Pan-American Union, of an educational section to facilitate an exchange of college students and professors between the United States and Latin American countries. The members of the committee present were: Doctor L. S. Rowe, of the University of Virginia, Vice-President; Mr. John Barrett, Director of the Pan-American Union, Secretary; Mr. Charles B. Landis, James L.

Slayden, Henry G. Davis, Henry White and Major General George W. Davis, U. S. A.

PUBLIC LECTURES AT THE CATHOLIC UNIVERSITY

On January 18, the winter course of public lectures at the Catholic University was formally opened by the Very Rev. George Dougherty, D. D., Vice-Rector. He presented Doctor Charles H. McCarthy, Professor of American History, as the first lecturer. The latter's subject was "Catholics in the American Revolution." On January 25, the Rev. John J. Greany spoke on "The Liquor Question as a Social Problem." The remainder of the course is as follows:

February 1.—"Socialism or Social Reform." Rev. James J. Fox, S. T. D.

February 8.—"King Arthur and the Knights of the Round Table." Professor Paul Gleis, Ph.D.

February 15.—"Footsteps of Dante in Northern Italy." Mr. John M. Gitterman.

February 22.—"George Washington and the American Constitution." Mr. Hannis Taylor, LL.D.

February 29.—"Life and Labors of Father Theobald Matthew." Rev. Walter J. Shanley, LL.D.

March 7.—"St. Thomas Aquinas." Very Rev. Edward A. Pace, S. T. D.

March 14.—"Plain Chant." Rev. Abel Gabert.

IMPORTANT DECISION FOR CATHOLIC SCHOOLS

Judge James W. Shull, of Perry County, Penn., has rendered an important decision in the matter of the attendance of parish school children at the manual training courses of the public schools of Pennsylvania. It reverses the action of the Altoona School Board which refused to admit forty-nine pupils of St. John's Parish School of Altoona, into these classes in the local public schools. Rev. Morgan F. Sheedy, Pastor of St. John's Church, had caused the proceedings to be instituted against the School Board in the Blair County Court. The decision of the Court is based on the interpretation of section 410 of

the new school code for the State of Pennsylvania which provides for high schools, manual training schools, vocational schools, gymnasiums, playgrounds, etc., and which has the proviso that, "no pupil shall be refused admission to the courses in these additional schools or departments by reason of the fact that his elementary or academic education is being, or has been received in a school other than a public school."

Judge Shull, furthermore, decided that not only do the pupils of St. John's Parish School of Altoona have the right to attend any one, or all, of the courses as they desire, but every private school pupil has that right, and that in addition thereto, it is the right of every resident of the district, irrespective of age, to demand said privilege.

GIFT OF THE CLERGY TO HOLY CROSS COLLEGE

The Rt. Rev. Thomas D. Beaven, D. D., Bishop of Springfield, Mass., and the priests of the diocese have entered upon a plan to raise the sum of \$100,000 as a diocesan gift to Holy Cross College, Worcester, Mass. The project was proposed by the Bishop at the recent conferences held in Worcester, Pittsfield, and Springfield, and was enthusiastically received by the clergy. All of the priests of the diocese, who number now over three hundred, are to co-operate with the Bishop, and, by yearly donations for the next three years, endeavor to raise this magnificent sum for the erection of a new building at Holy Cross. The gift will be a unique tribute to the cause of Catholic higher education, and a monument to the spirit of sacrifice and devotion of the diocesan clergy, under the inspiration of their leader, in the interests of one of our oldest and most successful institutions.

MORE ATTENTION TO THE RURAL SCHOOLS

In an address before the Federal Schoolmen's Club of Washington, on January 5, Doctor Philander P. Claxton, Commissioner of Education, emphasized the necessity of a bureau in the Department of Education for the study of the rural school problem. He is quoted as having said: "The rural educational

problem is one that has long been neglected, and it is one of the most important problems of the present day. Fifty-five per cent of the population of the United States live in rural districts and in small villages. Sixty-five per cent of the children are there. In many parts of the country we still have the one-room school, where the teacher is supervisor, principal, superintendent, and teacher all in one."

In his statement to the Secretary of the Interior, lately issued, the Commissioner says on this point: "The rural school problem is admitted to be the most difficult of all school problems. This bureau has been able in the past to give very little direct help towards its solution. There should be in the bureau a comparatively large group of competent men and women giving their entire time and energies to this problem, with freedom under the direction of the commissioner, to study it directly as well as indirectly wherever it can be studied to best advantage, to prepare bulletins on this subject for the general information of the people, and to go to any part of the country to give direct and specific assistance whenever needed."

WEATHER STATION AT NOTRE DAME UNIVERSITY

The University of Notre Dame has lately been designated as a new government weather station. Classified as a special meteorological station, it will, with another of the same class recently opened at Fort Wayne, record weather conditions for Northern Indiana and Southern Michigan. By order of Chief Forecaster Willis L. Moore, of Washington, D. C., Professor H. G. Cox, Chief of the weather bureau of Chicago, visited Notre Dame University and arranged for the location of the station on the roof of the administration building, and the installation of the equipment which will be furnished by the Government. The station will be in charge of Rev. Thomas Irving, C. S. C., Professor of the University, and will make daily reports to the Chicago forecast district and to Washington.

LECTURES BY PROFESSORS OF THE CATHOLIC UNIVERSITY OF AMERICA

During the Christmas holidays, the Very Rev. Thomas E.

Shields, Ph. D., Professor of Education, lectured in several cities of Texas, as follows:

In Sherman, December 22, "Some Fundamental Principles of Catholic Education."

In San Antonio, December 26 to 31, inclusive—University Extension course of thirty lectures on "Catholic Primary Methods," given at the auditorium of the Ursuline Academy to the teachers of the Catholic schools of the diocese of San Antonio. Public lecture on "The Church and Science" at St. Mary's Church, December 31st.

In Galveston, January 2 to 4, fifteen University Extension lectures on "Catholic Primary Methods," given at the Dominican Academy, attended by the teachers of the Catholic schools of the diocese. Two public lectures under the auspices of the Knights of Columbus, "The Church and the Scientist," "The Church and the Child."

In Dallas, January 6 and 7, eight lectures, at the Ursuline Academy, attended by the teachers of the Catholic schools of the diocese, on "Catholic Primary Methods." Public lecture on "The Church and Science."

On January 6, Rev. William Turner, Ph. D., Professor of Philosophy, began a series of lectures at the College of Mount St. Vincent-on-Hudson, New York City, on "The Catholic Point of View in Philosophy." The course is as follows:

January 6—"Catholic and Non-Catholic Philosophy. Some Misunderstandings and Misrepresentations."

January 13—"How Faith Aids Reason and Reason Illustrates and Expounds Supernatural Truth."

January 20—"St. Augustine's Christian Platonism. His *Credo ut Intelligam*."

January 27—"Christian Mysticism. John, the Scot; St. Anselm; St. Bernard; Illumination, Meditation, Contemplative Love of God."

February 3—"The Christian Rationalists. Their Failures and Successes. *Intelligo Credam*."

February 10—"St. Thomas of Aquin, the Prince of Catholic Philosophers."

The Very Rev. Edward A Pace, D. D., Professor of Philoso-

phy, on January 25, delivered a lecture at D'Youville College, Buffalo, N. Y., on "Telepathy."

SCHOOL AND COLLEGE NOTES

Brother Thomas formerly in charge of the Christian Brothers Training College at Waterford, Ireland, has been chosen Assistant Superior General of his order. He will have special supervision over the institutions of the Brothers in the United States.

St. Rita's Hall, the oldest of the group of buildings at Villanova College, Villanova, Pa., was entirely destroyed by fire on January 10. Only three walls remain of the historic building which was formerly the monastery of the Augustinian Fathers, but, in recent years, has been used as a dormitory and recitation hall. The loss on the building and contents is estimated at \$100,000.

The Rev. Francis Michael Sheeran, O. S. A., a former President of Villanova College, and at one time Vice-Provincial of the Augustinian Fathers in the United States, died at Villanova, January 19. He was seventy-two years of age.

The Board of Education of the City of Cleveland, on January 6, elected Miss Harriet L. Keeler to the position of superintendent of public schools to fill a short term vacancy from January 7, to August 31, 1912, at a salary of \$6,000 a year. On August 31 a superintendent will be chosen for a five-year term. Miss Keeler is the first woman in the history of the city to hold the position of superintendent. Her election followed the inability of the board to agree on the re-election of the former incumbent of the office, Mr. W. H. Elson.

Brother Bernardine, a veteran member of the Xaverian Brothers, died at Mt. St. Joseph's College, Baltimore, Md., on January 3. He had been engaged in religious and educational work in this country for over fifty-six years. More than twenty years of his life were devoted to the building and organization of St. Mary's Industrial School, Baltimore, Md. He taught in schools and colleges of his order in Louisville, Ky., Danvers and Boston, Mass.

PATRICK J. MCCORMICK.

PROPOSED SCHOOL LEGISLATION*

WASHINGTON, D. C., JANUARY 10, 1912.

The legislatures of nine states meet in regular session in January, 1912, namely: Kentucky, Maryland, Massachusetts, Mississippi, New Jersey, New York, Rhode Island, South Carolina, and Virginia. The legislature of Louisiana will convene in May and that of Georgia in June, while the dates when the legislatures of Arizona and New Mexico will convene have not as yet been learned.

In the following pages the information relating to proposed legislation was furnished by the several State officers named, while the supplementary data were added in the Bureau of Education from press reports and other sources.

These circulars will be issued as often as the material at hand will justify, the State officers or persons designated by them furnishing the information and the Bureau of Education acting as the medium of distribution. The co-operation of the several superintendents is essential to the success of the undertaking, and they are requested to forward to this office prompt notification of any developments that may occur in their respective states.

UNITED STATES CONGRESS

Bills pending:

S. 252.—To establish in the Department of Commerce and Labor a bureau to be known as the Children's Bureau.

"Be it enacted * * * That the said bureau shall be under the direction of a chief, to be appointed by the President, by and with the advice and consent of the Senate, and who shall receive an annual compensation of \$5,000. The said bureau shall investigate and report upon all matters pertaining to the welfare of children and child life, and shall especially investigate the questions of infant mortality, the birth rate, orphanage, juvenile courts, desertion, dangerous occupations, accidents and diseases of children, employment, legislation affecting

*Legislative Circulars I and II, issued by the Bureau of Education.

children in the several States and Territories, and such other facts that have a bearing upon the welfare of children. The chief of said bureau may from time to time publish the results of these investigations."

S. 3559 (Gallinger).—To establish the University of the United States. For graduate study in the sciences, arts, and letters. Government vested in a board of regents (composed of certain officers of the United States Government and twelve members appointed by the President) and a university council (composed of representatives of certain educational and scientific associations, and members from the country at large). Provides free scholarships for each State and Territory of the United States in the ratio of population.

H. R. 14924 (McKinley).—To establish the National University of the United States. For graduate study. Government vested in a board of trustees (composed of the Commissioner of Education of the United States and twelve members appointed by the President of the United States, and an advisory council (composed of one representative from each State). Appropriates \$500,000 for use of said university for fiscal year 1912 and 1913.

H. R. 15256.—To increase by \$10,000 the annual appropriation to agricultural colleges for extension work.

Sec. 2.—Provides for an additional appropriation for any State or Territory, available two years after such State or Territory has accepted the above appropriation and organized a separate and distinct department of extension work, in an amount equal to that appropriation by the State or Territory for the same purpose, provided it does not exceed one (1) cent per capita of population of such State or Territory as shown by the last United States census.

H. R. 15458 (Godwin).—To cooperate with the States in encouraging instruction in agriculture, the trades and industries, and home economics in secondary schools; in maintaining instruction in these vocational subjects in State normal schools; in maintaining extension departments in State colleges of agriculture and mechanic arts; and to appropriate money and regulate its expenditure. (A duplicate of S. B. introduced April 6, 1911, and commonly known as the Page bill.)

KENTUCKY

Governor McCreary in his message to the State Legislature, January 3, recommends that a more efficient and practicable common-school system be established; that woman suffrage be granted in school elections; that the present State board of education (composed of the State superintendent, secretary of State, and attorney-general) be abolished, or that the law be so amended as to add four or six more members of expert business ability and professional educators who shall be given general supervision of the public schools; and that the appropriation for maintenance of the two State normal schools be equally divided between the same.

MARYLAND

(Statement by B. K. Purdum, assistant State superintendent.)

An especial effort will be made to have enacted a compulsory school-attendance law applying to the entire State, and to obtain a large appropriation for the establishment of a new State normal school. Slight amendments will probably be proposed to the general high-school law, which was enacted at the last session.

MASSACHUSETTS

Two special reports relative to the establishment of independent agricultural schools were filed by the State Board of Education with the clerk of the house upon January 2. Establishment of one such additional school in the eastern part of the State is urged.

A bill was filed with the clerk of the house to cause dependent children to be supported at their homes at expense of county.

Governor Foss in his annual address urges State aid to all approved higher educational institutions by way of free scholarships to be awarded to persons of superior merit.

MISSISSIPPI

Bills pending:

S. B.—An act to regulate the punishment, control, and care of delinquent and neglected children, and to provide for the establishment and maintenance of a State industrial and training school.

H. B. 6.—To appropriate \$1,500,000 annually for years 1912 and 1913, for maintenance of public schools.

OHIO

The fourth Ohio constitutional convention assembled in Columbus, January 9. Among proposed changes in the constitution that the convention will discuss is the prohibition of sectarian instruction in the public schools, but not of Bible reading.

SOUTH CAROLINA

(Statement by J. E. Swearingen, State Superintendent of Education).

It is hoped that the report of the educational commission to revise and amend the school law which was introduced in both houses last year may be fully discussed. Further efforts will be made to secure a State board of examiners for teachers and increased appropriations to the public schools.

PERSONNEL

The following changes in the office of State superintendent have been reported to this Bureau during the past year:

Arizona—C. O. Case succeeds Kirk T. Moore (in effect about Feb. 1).

Delaware—Theodore Townsend succeeded Thomas C. Roe.

Nebraska—J. E. Delzell succeeded J. W. Crabtree.

New Jersey—C. N. Kendall succeeded Charles J. Baxter.

New Mexico—A. N. White succeeded J. E. Clark.

Tennessee—J. W. Brister succeeded R. L. Jones.

Kentucky—Barksdale Hamlett succeeded Ellsworth Regenstein.

WASHINGTON, D. C., *January 18, 1912.*

Each State office is respectfully requested to send us promptly all bills which are not strictly of local interest. They will be included in the next number of the Legislative Circular issued after their receipt.

UNITED STATES CONGRESS

Bill pending:

S. 4241.—To encourage rifle practice and promote a patriotic spirit among the citizens and youth of the United States. Appropriates \$100,000 annually for promotion of rifle practice in public schools, colleges, universities, and civilian rifle clubs.

KENTUCKY

Bill pending:

S. B. No. 7.—An act to amend section 8, chapter 56, of acts of 1908. Requires all county boards of education to establish one or more county high schools within one year after passage of this act.

MISSISSIPPI

Bills pending:

S. B. No. 15.—To prohibit the text-book commission from changing more than 25 per cent of the uniform school textbooks adopted and used at each five-year adoption period.

S. B. No. 22.—To raise the standard of license of teachers.

S. B. No. 42.—To amend the act establishing the Mississippi Normal College to qualify teachers for public schools.

S. B. No. 47.—To fix the salary of county superintendents of education at an amount proportional to the work required of them.

S. B. No. 58.—In relation to time when the school fund shall be distributed.

S. B. No. 66.—To require students applying for admission to the Industrial Institute and College at Columbus, and to

the Agricultural and Mechanical College at Starksville, to complete at least ten grades of school work as entrance requirement.

S. B. No. 67.—To amend the act providing for the establishment, maintenance, and equipment of agricultural high schools.

S. B. No. 79.—To authorize boards of supervisors to issue bonds for the erection and repair of schoolhouses, and to levy taxes for full and other incidental expenses in certain cases.

S. B. No. 80.—To amend the code in relation to the time of electing school trustees.

S. B. No. 81.—To amend the code to require teachers applying for a transfer license to pass examination in the county in which they reside.

H. B. No. 35.—To amend the code regulating the number of assistants allowed in a school district.

H. B. No. 38.—To amend the code prescribing duties of school trustees.

H. B. No. 39.—To amend an act of 1908 in regard to teachers exempt from examination. (Committee on education reported favorably.)

H. B. No. 44.—To amend the code limiting the percentage of text-books that may be changed. (See also S. B. No. 15.)

H. B. No. 45.—To amend the code of 1906, naming the studies a teacher shall be examined in to obtain a first or a second grade license.

H. B. No. 65.—To appropriate \$1,800,000 annually for support of common schools for years 1912 and 1913.

H. B. No. 67.—To appropriate \$1,650,000 annually for support of common schools for years 1912 and 1913.

H. B. No. 69.—To place the Bible in the public schools of the State and to require it to be read each morning.

H. B. No. 82.—To authorize boards of supervisors to issue bonds for purpose of aiding and building agricultural high schools. (Has passed the House.)

SOUTH CAROLINA

Bill pending:

Senate Bill.—To regulate the award of scholarship to Clemson College.

VIRGINIA

Bills pending:

Senate Bill.—To amend an act to provide for instruction in agriculture, domestic arts, sciences, and manual training in public schools, approved March 16, 1910.

Senate Bill.—To repeal an act approved March 14, 1908, relating to school-teachers' retirement fund.

House Bill.—To apply the child-labor laws to employees of mercantile establishments.

The following bills were introduced in both House and Senate:

1.—To establish a coördinate woman's college at the University of Virginia.

2.—To provide schoolbooks and supplies to pupils of public schools of Virginia at expense of State, and to provide for payment thereof.

REVIEWS AND NOTICES

Seventeenth Annual Report of the Superintendent of Parish Schools of the Archdiocese of Philadelphia, for the Year ending June 30, 1911, pp. 144.

The present report of the Superintendent of Parish Schools of the Archdiocese of Philadelphia gives an interesting account of the movement which has resulted in the erection of a new Catholic high school for girls in Philadelphia. This institution, which has been contemplated for a score of years, has recently been made possible by a generous donation of \$100,000 and the designation of a suitable piece of diocesan property for the site. The work of construction is progressing satisfactorily, and it is expected that the new building will be ready for occupancy in September of this year. Meanwhile the high school centers for girls have been growing rapidly. From September, 1900, to June, 1911, they increased in numbers of pupils from 146 to 442. The number in June did not represent all that might have been enrolled but "only the number that could be enrolled, since the limited capacity of the centers necessitated such a high average for admission that many girls were perforce excluded who were well able to take up high school work." This rapid growth is an indication of the need of the new high school, and promises an attendance that will be gratifying in every respect.

In connection with his explanation of the requirements of the decree "*Quam Singulari*," on the Holy Communion of children, Monsignor Mc Devitt says a timely word on the method of teaching religion and the use of text-books for that subject. "Realizing that in this particular work of preparing and sending very young children to the Sacraments there was need of providing teachers with a catechism that would be simple, direct and concise, many publishers have issued elementary books of instruction on Christian Doctrine. All of these claim to meet the needs of the teachers. That this claim is warranted is by no means certain, and one may justly fear that in the effort to provide a simple Catechism too much emphasis has been

placed upon the value of a mere text-book, and too little placed upon the value of the teacher, the great essential force in efficient religious instruction." We are striving to improve our text-books for religious instruction and laboring to render them more adaptable to present needs, but the most carefully prepared text-book, and we should have none other for the leading subject in the curriculum, will fail of its purpose without the living and inspiring teacher who rightly regards the book as supplementary to her efforts, and does not make her efforts merely supplementary to the book. The preparation of the teacher is by far the more important question. If our text-books are to profit by the real advances in educational methods, only teachers who are well trained will be qualified to use them. On this point of inadequately trained teachers, Monsignor McDevitt very truly says: "The important truth cannot be emphasized too strongly that to send such teachers into the classroom not only deprives the child of educational advantages which are his by every right, but affects, in a serious way, the life and spirit of the community which looks indulgently upon the practice."

It is gratifying to note that attention is given in the report to the Carnegie Foundation for the Advancement of Learning, and that the activities of the administrators of the foundation are thoughtfully reviewed and criticised. The Child Labor Laws of the State of Pennsylvania, the Resolutions of the Catholic Educational Association, the Declaration of Principles of the National Educational Association of the United States, adopted in their last conventions, which are here reproduced, together with the general and detailed statistics for the schools of the archdiocese, add to the value of the report as a book of reference for the teachers of the archdiocese. Another attractive and valuable feature is a graphic table showing for the different dioceses of the United States the percentage of the Catholic population attending the parish schools in the year 1910.

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